PILGRIM TAX IN INDIA.

FACTS AND OBSERVATIONS

RELATIVE TO

The Practice of Taxing Pilgrims

IN VARIOUS PARTS OF INDIA,

AND OF

PAYING A PREMIUM

TO THOSE WHO COLLECT THEM FOR THE WORSHIP OF JUGGERNAUT

AT THE

GREAT TEMPLE IN ORISSA.

BY. J. PEGGS,

Late Missionary at Cuttack, Orissa.

"I imagine that the ceremony (the Car Festival of Juggernaut) would soon cease to be conducted on its present scale, if the Institution were left *entirely to its own fate and to its own resources by the Officers of the British Government.*" STERLING. "Asiatic Researches," vol. xv. p. 324.

"The honour of our Nation is certainly involved in this matter." DR. BUCHANAN.

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ERRATA.

Page 13, line 4, for 225 read 325. P. 21, line 6, for £1250 read 12,500. P. 37, line 8, for omria read omnia. P. 41, 3 lines from bottom, for principal read principle. P. 44, line 9, for Britains read Britain. Line 19 from bottom. for Palebathra read Palibothra. P. 59, 11 lines from bottom, for Loomoy read Lookmoy.

Winks, Printer, Baxter-Gate,
Loughborough.

To the Right Honourable the Board of Commissioners for the Affairs of India, and to the Honourable Courts of Directors and Proprietors of the East India Company.

My Lords and Gentlemen,

Confiding in your generosity and candour, after having being nearly four years an eye witness of the evils of that System it is my object to develope, I venture to dedicate these pages to you. Persuaded that the nature of the Pilgrim Tax and Premium System, adopted at the great temple of Juggernaut; the collection of tax on Pilgrims at other places of idolatrous resort; and the tendency of British connexion with various temples in India, have been but partially under your notice: and convinced that these things need only to be fully stated to meet your marked disapprobation, I feel encouraged to solicit your attention to the following facts and statements. I cordially adopt the sentiments expressed in the last Report of the Missionary Society under whose direction, while in India, I acted; and express my confidence that "the subjection of India to Britain is doubtless, next to the introduction of the Gospel, the greatest blessing that

Country ever enjoyed; and that the highly respectable Authorities, to whom the management of Indian affairs is entrusted, display an honourable zeal to promote the welfare of the land they govern; yet, the apparent sanction, which in some cases Hindoism receives, has a most injurious influence on the best Interests of India."

Indulging the hope that these efforts will meet with a favourable reception, and that the deep solicitude felt for the welfare of the inhabitants of India will be esteemed a sufficient apology for the liberty I have taken,

I have the honour to subscribe myself,
My Lords and Gentlemen,
Your most obedient
and faithful servant,
JAMES PEGGS.

Derby Nov. 16, 1827.

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The Pilgrim Tax in India.

A BRIEF STATEMENT, &c.

SECTION I.

The origin, nature, proceeds, and appropriation of the Pilgrim Tax.—Traces of British connexion with Idolatry and Mahometanism in different parts of India.

THE *origin* of the Pilgrim Tax at Juggernaut is thus stated in an interesting "Account of Orissa" by A. Sterling, Esq. in the Asiatic Researches, vol. xv. p. 163—338. "The Moguls (who gained possession of Orissa about the close of the sixteenth century,) seem to have been actuated by peculiar rancour towards Juggernaut, and lost no opportunity of annoying and disturbing the Hindoos in the performance of their devotions at his temple. During these contests in and about Pooree, the images,* so much venerated by the one party and abhorred by the other, were twice or thrice carried away across the Chilka Lake, and concealed among the hills until the times appeared favourable for again setting them on their thrones in the temple. This religious warfare was at last set at rest by the institution of the tax on pilgrims; which, if we may credit the author of the work translated by Gladwin, under the title of 'History of Bengal,' yielded the Mogul Government a revenue of 900,000 rupees. Under such circumstances religious antipathies, however strong on the part of the ruling power, yielded gradually to the consideration of self interest." p. 295. The Mahrattas, who succeeded the Mussulman in the Government of Orissa, levied the tax, and the British Power has followed the example of its predecessors.

The Rev. W. Ward, in his "View of the History, Literature, and Religion of the Hindoos," observes; "Before this place (Juggernaut or Pooree) fell into the hands of the English, the King, a Mahratta Chief, exacted tolls from the pilgrims passing through his territories to Juggernaut. At one place the toll was not less than £1. 9s. for each foot passenger, if he had so much property with him. When a Ben-

* Juggernaut, Bulbudra and Subudra, his brother and sister.

galee Raja used to go, he was accompanied by one or two thousand people, for every one of whom he was obliged to pay toll. The Hon. Company's Government levies a tax of from one to six rupees on each passenger." Vol. ii. p. 134. Whether the origin of the Pilgrim Tax was the same at Gya and Allahabad as at Pooree is not certain; but it is probable the rapacious followers of the prophet of Mecca established this system in various parts of India.

The *nature* of the system will appear from the Government Regulations relative to the Pilgrim Tax, extracted from "Harington's Analysis of the Laws and Regulations of the Bengal Presidency." Vol. iii. & vi. See also Parliamentary Papers relative to Juggernaut, printed May 12, 1813. It is unnecessary to give the entire Section, but the following compendious view of the system appears deserving attention.

JUGGERNAUT.

"A celebrated place of Hindoo worship on the sea-coast of Orissa, district of Cuttack, Lat. 19. 49. N. and Lon. 85. 54. E. 300 miles from Calcutta. The population is estimated at 30,000. Possession was taken of the town and temple by the British, Sep. 18, 1803; *the sacred will of the Idol having been first ascertained through the medium of the officiating priest!* At Juggernaut there are thirteen annual festivals;—Chandan (sweet-scented powder), Snan (bathing festival), Ruth (car ditto), Bahura (returning ditto), Shayan (lying down ditto), Janma (birth ditto), Kojugara (waking ditto), Rasa festival, Urana (warm clothing ditto), Abhishaca (anointing ditto), Macura (sign of the zodiac ditto), Dole (swinging ditto), Ram Narami (Ram's birth-day ditto). Much the greater number of pilgrims are present at the swinging and car festivals. The concourse of pilgrims to this temple is so immense, that at 50 miles distance its approach may be known by the quantity of human bones which are strewed by the way." Hamilton's Description of Hindostan, Vol. ii. p. 51—53. "The present temple of Juggernaut was completed A. D. 1198, at a cost of from 40 to 50 lacs of rupees, by Raja Anang Bhim Deo, King of Orissa. The edifices composing and connected with the temple, which are very numerous, stand in a square area, inclosed by a lofty stone wall about 650 feet on each side. The tower rises to a height of about 200 feet from the ground. The Ruth Jattra (car festival) is the most popular; at which time the three idols (Juggernaut, his brother and sister,) are brought from their thrones, and placed on three cars, to be dragged to the Gondicha Nour Temple, distant about a mile and a half. The festival continues nine days, and the number of pilgrims present varies according to the season of the year." See Sterling's Account of Orissa, Asiatic Researches. Vol. xv. p. 315—326.

The first regulations relative to Juggernaut's Temple were adopted by the British Government in the year 1806; these were afterwards rescinded, and others framed in 1809 and 1810. The following is a summary of the regulations:—The superintendence of the temple and its interior economy are vested in the Raja of Khoorda. The Governor

General in Council possesses the power of removing the Raja or any of his successors from this superintendence, on proof of misconduct. The superintendent of the temple is authorized to punish instances of neglect or misconduct by imposing small fines, or by removing the offender (if not one of the three head Purchas) from his office: the amount of fines is to be *carried to the account of Government.* The three dewul Purchas are to be appointed by the Collector of Cuttack, subject to the confirmation of Government. In the event of orders being issued by the Raja contrary to the recorded rules and institutions of the temple, a representation is to be made to the Collector of the Tax for the orders of the Governor General in Council, if it appear necessary. The third dewul Purchas shall give account to the Collector of the tax of *all offerings and presents made to the Idol.* The collection of the tax is intrusted to an officer with the official designation of "The Collector of the Tax on Pilgrims," subject to the authority of the Collector at Cuttack; the general superintendence of the collections, and the control of the officers employed in the performance of that duty, is vested in the Board of Revenue at Fort William. "The avenues for the admission of pilgrims shall be confined to two Ghauts, Atturah Nullah on the north* and Ghaut Lokenauth on the south-west of the town of Juggernaut Pooree. The pilgrims liable to the tax shall be divided into four classes—*laul jatries, nim lauls, bhurrungs, punj tirthees,* including the following persons of low cast *who are not permitted to enter the temple.*‡ The rate of tax payable by the different classes is as follows, viz. pilgrims of the first class from the north, passing the Atturah Nullah, pay a tax of *ten rupees;* from the south, passing Lokenaut, *six rupees.* Pilgrims of the second class from the north pay *five rupees;* from the south *three rupees.* Pilgrims of the third class, from either the north or south, pay *two rupees.* Pilgrims of the fourth class, passing either Ghauts pay *two rupees.* A pilgrim of the first class is allowed free access to the temple for thirty days, constantly attended by a punda. He may be exempted from the attendance of these officers by *a further payment of ten rupees* to the Collector; and by surrendering his pass shall be allowed to remain in the town as long as he pleases. Pilgrims of the second class, at the Car Festival, are allowed access to the temple ten days; at other festivals seven days only. Pilgrims of the third class, at the Car Festival, are allowed five days; at other times but four; and must be atttended by a punda. Pilgrims of the fourth class are

* "In 1814 the Bengal Government authorized the expenditure of a sum of money for the purpose of making certain alterations in the barrier to the bridge over the Athara stream, the principal entrance to the town. The improvements for enlarging the area were calculated to enable the Revenue Officers to *collect the tax to the latest period, and with increased regularity.* A guard of soldiers is placed to prevent the pilgrims entering the town or temple until they have paid the tax." Hamilton's Hind. Vol. ii. p. 55—57.

‡ These are kusbee (prostitutes), cullal (liquor sellers), machoowa (fishermen), numosooder (boatmen), ghooskee (private bad women), gazur (labourers who carry burdens on their heads), bangdee (fishers, labourers), joogee (weavers), kahar bawry (bearers), raujbunsee (different cast of boatmen), chamar (shoe-makers), dhomee (washermen), paun (basket-makers), teor (another cast of boatmen), bhoinmalee (makers of garlands, &c., for marriages), haddee (maters). These sixteen casts are not suffered to enter the temple to worship Juggernaut.

allowed to worship outside the temple sixteen days. Pilgrims may enrol themselves in either of the first three classes on paying the prescribed tax. Printed certificates shall be procurable on the payment of the fixed tax, at the office of the Secretary to the Board of Revenue, the Collector of Cuttack and Ganjam, and at the two Ghauts. Form as follows—'A. B., inhabitant of ——— in the district of ———, having this day paid into this office the sum of sicca rupees, ——— is entitled to pass through the ——— Ghaut without further interruption, as a laul jattre to the cutchery (office) of the Collector of the tax at Juggernaut. On producing this certificate to the said Collector, he is further entitled to receive a pass, and to have access to the temple thirty days.'

Names, or designation of attendants.	Amount of tax paid respectively.	Period for which to visit the temple.

Forms No. 2, 3, and 4, differ only in the names of the class of pilgrims, the rate of tax, and period of attendance at the temple. A pilgrim of the first class, desirous of visiting the temple with his family and attendants, not exceeding twenty persons, these must pay the tax of the second or third class, and then they may stop as long as their master. The certificates shall be dated and attested by *the official seal*, the blank places filled up, &c. A pilgrim presenting the printed certificate is to be allowed to pass without interruption. The molestation of such an individual by the daroga at the Ghaut shall be punished by a fine not exceeding his salary for three months and dismissal from office. The duty of the Collector of Juggernaut is to superintend the conduct of the darogas. Pilgrims of the first, second, and third classes, having passed the Ghauts at Juggernaut, are to apply to the Collector for *a license of access to the temple* in the following form:—

"'A. B., inhabitant of ——— in the district of ———, is entitled to perform the customary ceremonies, under charge of ——— during ——— days, that is to say, from the ——— day of the month of ——— until the ——— day of the month of ———; and for that period you will afford to the holders hereof free access to the temple of Juggernaut. At the expiration of the period granted you will return the license into the office of the Collector of tax.'

"The fourth class who are not allowed to enter the temple receive a form a little differing from the above. In case of sickness the Collector is allowed to extend the period of a pilgrim's continuance in the town, but is to observe due caution in the exercise of this authority. Pilgrims are not to be delayed obtaining license to visit the temple, and therefore a sufficient number of blank licenses are to be prepared. The Collector of the tax shall keep a register of licenses granted, and every punda or purharree who neglects to return them shall be fined, in no case exceeding the amount of tax paid by the first class of pilgrims. The attendants of the fourth class are to return their license or be fined, in no case exceeding one month's salary. Pilgrims stopping in the town beyond the time prescribed, are to be expelled the town by the police daroga. The following descriptions of

persons are exempt from paying the tax; viz. byraghees, sonyasees, dundies, brumacharies, mohunts, gosains, khomartees, and nagas, persons employed in carrying the water of the Ganges to Juggernaut, and pouring the water over the Idol at Lokenaut, and persons resorting to Juggernaut Pooree for trade (excepting for twelve days from the beginning of the Car Festival,) or any other purpose except on pilgrimage. Persons professing to be carriers of the water of the Ganges are to be placed under the conduct of a punda; and on refusing to do it, are to be expelled the town, or to pay the tax. All native military officers and seapoys on duty at Juggernaut are exempted from tax, but *to obtain admittance into the temple, a pass must be received from the commanding officer at the station* to the Collector of Tax, who shall then admit them free. Servants of Europeans may enter the town without paying the tax. The exemption from tax of persons born within the Byturnee river, and Ganjam having been found *detrimental to the public revenue*, and as under the Mahratta Government, such persons were made to pay the tax; the following rules respecting the exemption of such persons are enacted. During the Ruth and Dole Festivals, the exemption in favour of these people is restricted to the residents within Pipley, to the north, and Manickpatam, to the south; at all other times of the year they pass free. At the above festivals they have to pay a tax as follow; viz. Lauls, one rupee; Nim Lauls, eight annas; Bhurrings, four annas. They are to receive the same attention as other pilgrims. Kungals or pilgrims in actual state of poverty, on declaring it, under *certain prescribed ceremonies*, are admitted free.* The Collector of the tax is required to give every attention to the religious opinions of the Hindoos, and the particular institutions of the temple." Vol. iii. p. 209—220.

The Collector of the Pilgrim Tax, under date Pooree Juggernaut, March 1806, proposed to the Government in Calcutta the adoption of a premium for the pundas who collect the pilgrims. He stated, "As the pilgrims will never be well treated by their conductors, unless they receive a present from their own hands, I beg leave to propose that the fees of the pundas, &c. be publicly fixed, and collected by the pundas themselves, separate from the tax, as was formerly done under the Mahratta Government." To this it was replied:—"The Governor General in Council approves of your proposition for permitting the pundas to collect a fee from the pilgrims, exclusive of the tax payable to Government; you will accordingly *fix the rates at which such fee should be levied, and publish the rates for general information at the temple, and in its vicinity.*—March 20th, 1806." (Parliamentary Papers relative to Juggernaut, printed May 12th, 1813, No. 194, ar. 7. p. 35)

Colonel Phipps, of the Bengal Native Infantry, stationed at Juggernaut in 1822, in an interesting article relative to the temple and worship of Juggernaut (see Church Missionary Register, Dec. 1824,) gives the following information relative to the Collectors of

* Numbers perish from neglect, hunger, and disease, before they are admitted through the gates into the town.—AUT.

Pilgrims, and the *premium* they receive for collecting them.—"It having been decided that a tax should be levied, every precaution was taken to make it yield as much as possible. Alterations were made in the Regulations from time to time. One of the principal was in the mode of rewarding the purharees and pundas. The purharees are a body of people who reside at Pooree, governed by four surdars or chiefs; one of whom is their gomasta, or chief manager, who attends at the attara nulla, where the main barrier, or gate, is placed. They have a great number of subordinate agents, who travel about in search of pilgrims, and bring them in companies to Juggernaut. The pundas are the servants of the Idol, and do the same duties as the purharees at the barrier. The Government at first authorized these people to collect at the barriers a fee from the pilgrims for their own benefit; but this privilege having been abused, it was resolved that the British Collector should levy, *beside the tax for the State, an additional one, the amount of which he subsequently paid over to the purharees and pundas, in such proportions as they were entitled to, from the number of pilgrims which each had succeeded in enticing to undertake the pilgrimage*" The rate of the premium is thus stated by Col. P———. "The pilgrims who attend the festival of the Chundun Jattra, and wish to remain in order to see the Ruth Jattra, are termed Lal Jattrees. They pay ten rupees to Government, and three rupees to the priests who have brought them, if they come from the northward; and if they come from the southward, six rupees to Government, and three rupees for the priest. A great many pilgrims attend the Chaund or Snan Jattra; and those who then wish to remain a fortnight, and see the Ruth Jattra, are termed Nim Lauls. If they come from the northward, they pay to Government five rupees, and a rupee and half to the person who brings them; if from the southward, three rupees to Government, and half that sum to the pundah who brings them. Two rupees six annas is the tax for five days."—See p. 580, 575.

The Editor of the "Friend of India," published at Serampore, in an able article respecting *the Pilgrim Tax at Juggernaut*, justly observes; "This premium for hunting out and alluring pilgrims, amounting, when all the rates are equalized, to about one-fifth of the sum paid, cannot fail to give a prodigious impulse to this work of deception and death; and, in its very nature, defeats the humane intention of Government in laying on the tax, that of discouraging the pilgrimage, and lessening that vast concourse, so fatal to their Hindoo subjects from year to year."—(See No. 13. Oct. 1825, p. 270.) The Rev. W. Ward, in his "View of the Hindoos," speaking of Juggernaut, states; "Some persons on leaving this place, deposit with the brahmuns of the temple, one or two hundred rupees, with the interest of which they are to purchase rice, and present it daily to Juggernaut, and afterwards to dundees or brahmuns. Deeds of gift are also made to Juggernaut all over Hindostan, which are received by agents in every large town, and paid to the mutdharees at Juggernaut Pooree, who, by this means (though professing themselves mendicants, have become some of the richest merchants in India."

Vol. ii. p. 135. Hamilton says, "Among the voluminous documents published by order of Parliament in 1813, there is no official estimate of the number of pilgrims resorting annually to this temple." Sterling, in his account of Orissa, p. 225, observes, "The following is a statement of pilgrims of all classes who attended for the last five years at *the three great festivals*, procured from the most authentic sources; viz.

YEARS.	PAYING TAX.	EXEMPT.	TOTAL.
1817–18	35,941	39,720	75,661
1818–19	36,241	4,870	41,111
1819–20	92,874	39,000	131,874
1820–21	21,946	11,500	33,446
1821–22	35,160	17,000	52,160"

At the great Car Festival in July 1825, it was stated that the number of pilgrims was 225,000.

GYA.

Gya is the modern capital of Behar, Lat. 24. 49. N. Long. 85. E. Distance from Calcutta 322 miles. Population about 30,000. To procure the salvation of deceased relations, crowds of Hindoos here perform the shradda, or funeral ceremonies for deceased relatives.

Mr. Harington, in his "Analysis of the Laws and Regulations of the Bengal Presidency," vol. iii. p. 207. remarks, relative to the Pilgrim Tax, collected in this city. "No printed Regulations have been enacted relative to the tax levied at Gya. The duty of the Collector, and a European Superintendent, being simply to receive a fixed rate of tax upon licenses granted to the pilgrims for visiting the different places of worship and pilgrimage in the vicinity of the town. In a statement from the Collector at Gya, dated July 1790, the rates of duty paid by pilgrims for permission to perform their religious ceremonies chiefly *in honour of deceased ancestors*, at the river Phulgo, or adjacent places, were stated to vary from six annas to twelve rupees, eleven annas, three pie. This duty of Government is independent of donations to the *gyawals*, or priests. Ever since the city of Gya became famous for its sanctity, it has been the custom of its brahmuns to *travel through all countries where the Hindoo religion prevails, in search of pilgrims*, whose donations are considered the property of the gyawal, through whose means they are brought. These contributions have ever been a source of considerable wealth, and are the property of those, *who, but for them, would probably never have visited Gya.*

"When a pilgrim arrives, his gyawal, or religious father, conducts him to the daroga, or superintending officer of the Pilgrim Tax, and explains to him the ceremonies which the pilgrim is desirous of performing; after which an order, specifying the names of the pilgrim and gyawal; as also the ceremonies are made out *under the official seal and signature of the Collector*. At the time of delivering this order, the duty (to Government) is paid, which varies according

to *the number and nature of the rites performed.*" Hamilton, in his Description of Hindostan, vol. i. p. 265, says, "The British Government has an agent at Gya, who levies a tax on pilgrims, according to the magnitudes of the ceremonies he means to perform. *One class visiting only one place, pay two* 1-8*th rupees; another visiting two places, three* 3-8*th rupees; a third visiting thirty-eight places, pay four* 5-16*th rupees, and the fourth class, visiting forty-five places, pay fourteen* 1-8*th rupees.* The duty to Government, however, is but a small part of the pilgrims' expense, for he is fleeced by the priests, not only of all the money he brings with him, but of *promissory notes* for future payments, which are sent to him when he returns home; the priests of Gya maintaining emissaries for this purpose in the remotest parts of India, which they also occasionally visit on speculation. The most numerous votaries are Bengalees and Mahrattas; and some of the great chiefs of the latter have been known to expend 50,000 rupees."

ALLAHABAD.

Allahabad is the capital of a province of the same name, situated at the confluence of the Ganges and Jumna. Lat. 25. 27. N. Long. 81. 50. E. Distance from Calcutta 550 miles. Population in 1803, without the garrison, 20,000. The Hindoos suppose that three sacred rivers unite their streams here; and many persons from all parts of India bathe at this place; and some have here voluntarily chosen death. When a pilgrim arrives, he first sits down on the bank of the river, and has his head and body shaved, so that each hair may fall into the water, the sacred writings promising him *one million* of years' residence in heaven for every hair thus deposited. After shaving, he bathes; and the same day, or the next, performs the obsequies of his deceased ancestors. Mr. Harington states, "The following Rules are enacted by Regulation xviii. 1810, for the collection of duties on pilgrims at Allahabad, and for the prevention of abuses in such collections. ('Analysis.' Vol. iii. p. 222.) The duties hitherto paid by pilgrims resorting to the conflux of the rivers Ganges and Jumna at Allahabad, shall be levied at the following rates:

"On every pilgrim on foot, *one rupee.*

"On every pilgrim with a horse, or palanquin, or carriage of any description, *two rupees.*

"On every pilgrim with a camel, *three rupees.*

"On every pilgrim with an elephant, *twenty rupees.*

"All the other duties or fees at the Ghaut, within the fort, or at any other place, are prohibited. Every pilgrim, on application to the Collector of the Land Revenue at Allahabad, shall be furnished with a license to perform the usual ceremonies; and no persons shall be admitted to perform such ceremonies without a license. The inhabitants of the town and suburbs of Allahabad, and the Hindoos in the Hon. Company's Army are exempt from duty; but every such person must be furnished with a license of exemption from the Collector, before he can be entitled to perform the religious ceremonies. No tax of any kind shall be imposed upon the shaving barbers attending at the conflux of the rivers; but they shall be required to

register their names at the Collector's office, and execute an obligation to the Collector, under a penalty of fifty rupees in every instance of contravention, not to perform that part of the ceremony, resting with them to any one without a license.—Access to the place of ablution shall be restricted to a certain number of gates and avenues, fixed by a barrier annually established, on the subsiding of the rivers, from the palisades of the Fort to the bank of the river: and no person shall be admitted through such barrier without the prescribed license. Such numbers and descriptions of native officers, as may be approved by the Board of Commissioners, shall be stationed by the Collector at the barrier, to prevent any person performing the ceremonies without a license. A sufficient military force shall, on application of the Collector, be posted at the barrier during the *mela* or principal concourse of pilgrims in January and February, who shall prevent the people breaking through the barrier or otherwise forcing admission. The licenses and exemptions, after being shown at the place of admission, shall be delivered up to the officers, to be returned to the Collector in order to their being cancelled. Persons, with a view to avoid the payment of the duty, attempting to cross over in boats from the opposite side of the river to the place of ablution shall be liable to a fine of three times the prescribed duty: and if any barber shall assist any such person in performing the ceremonies, he shall be liable to the penalty stipulated in his engagements (viz. fifty rupees). No barber, except such as shall have entered into the prescribed obligation, shall officiate in the ceremonies; and any barber contravening this prohibition, shall be liable to the penalty of fifty rupees for every pilgrim shaved; and in the event of his not being able to pay, he shall be committed to jail for three months."

Of the *proceeds* of this system, and the *appropriation* of them, some idea may be formed from the notes appended to this Section of the "Analysis."—

JUGGERNAUT.	*Rupees.*
"Gross collection of Pilgrim Tax for 1815–16 (including seventy-two rupees mis. receipts)................	53,725
Assessment of endowed lands..........................	26,818
Sale of *holy food*..	5,484
	8)86,027
	£10,753
	Rupees.
Deduct charges for establishment and contingences	17,143
Expenses of Juggernaut's Temple.........................	56,372
English cloth for the three cars...........................	1,365
	74,880
Net collections......	11,147"

The late Dr. Buchanan, in his "Christian Researches," states from official accounts, the annual expenses of the Idol Juggernaut, presented to the English Government, as follows:—

	Rupees.		*£.*
" Expenses of the table of the Idol	36,115	or	4,514
Ditto of his dress or wearing apparel.........	2,712	—	339
Ditto of the wages of his servants............	10,057	—	1,259
Ditto of contingent expenses at the different seasons of pilgrimage....................	10,989	—	1,373
Ditto of his elephants and horses.............	3,030	—	378
Ditto of his ruth or annual state carriage......	6,713	—	839
Rupees	69,616		£8,702

" In item, 'wages of servants,' are included the wages of the *courtesans*, who are kept for the service of the temple.

" Item sixth—What is here called in the official account 'the state carriage' is the same as the car or tower. Mr. Hunter (the Collector of the Pilgrim Tax) informed me that three 'state carriages' were decorated this year (June, 1806,) with upwards of £200 sterling worth of English *broad cloth* and *baize*."

What a trifling sum is 11,147 rupees, about £1,393 sterling, as the clear gain of supporting idolatry at Juggernaut; a gain, doubtless, accompanied by the death of hundreds of unhappy pilgrims! The variation in the number of pilgrims is considerable; the principal cause is the early or late commencement of the great festivals. The mortality of the pilgrims in the rainy season is great, and intimidates even the superstitious Hindoos from undertaking the dreadful pilgrimage. Mr. Harington states, "The net receipts for 1814–15 amounted to 135,667 rupees, and the number of taxed pilgrims, who were assembled from different parts of India at the Snan and Rut Jattra (bathing and car festival) in May and June is stated to have been 77,323 rupees, inclusive of those exempted from the payment of duties. The attendance of pilgrims in June and July, 1815, who paid the established duty was 5,444. The difference is partly to be ascribed to the lateness of the season of the principal festival, and the difficulty of travelling by land in Cuttack and the adjacent districts."

Mr. Poynder, in his speech at a General Court of Proprietors in March last, which has been published, gives the following statement relative to Juggernaut's Temple:—

ANNUAL AMOUNT

OF THE TAX ON PILGRIMS, ATTENDING THE TEMPLE OF JUGGERNAUT;

WITH THE AMOUNT OF THE ANNUAL EXPENSES FROM 1812–13 TO 1824–25,

(estimating the value of the Rupee at 2s. 6d. English).

YEARS.	AMOUNT OF TAX COLLECTED.	COLLECTOR AND ESTABLISHMENT.	EXPENSES OF TEMPLE.	BUILDING REPAIRS AND CONTINGENCES.	TOTAL CHARGES.	NET RECEIPTS.	SURPLUS. EXPENDITURE
	£. s. D.	£. s. D.	£. s. D.	£. s. D.	£. s. D.	£. s. D.	£ s. D.
1812–13	6,381 2 6	2,011 10 0	5,825 17 6	850 10 0	8,687 17 6	....	2,306 15 0
1813–14	10,895 0 0	2,011 10 0	5,522 7 6	425 5 0	7,969 2 6	2,925 17 6	
1814–15	26,065 0 0	2,877 7 6	5,979 0 0	845 7 6	9,701 15 0	16,363 5 0	
1815–16	6,714 17 6	1,826 5 0	6,502 0 0	9,757 17 6	18,086 2 6	....	11,371 10 0
1816–17	7,536 15 0	1,619 2 6	5,581 10 0	....	7,200 12 6	336 2 6	
1817–18	11,752 12 6	2,151 2 6	6,276 12 6	53 5 0	8,481 0 0	3,271 12 6	
1818–19	10,119 0 0	1,245 2 6	6,381 10 0	31 7 6	7,658 0 0	2,461 0 0	
1819–20	20,744 0 0	1,656 7 6	6,195 12 6	....	7,852 0 0	12,892 0 0	
1820–21	7,503 17 6	996 12 6	5,682 15 0	....	6,679 7 6	824 10 0	
1821–22	14,698 15 0	1,333 12 6	6,588 12 6	....	7,936 0 0	6,762 15 0	
1822–23	29,156 2 6	2,283 7 6	6,097 0 0	....	8,380 7 6	20,775 15 0	
1823–24	8,376 17 6	1,047 2 6	5,856 17 6	....	6,904 0 0	1,472 17 6	
1824–25	9,369 17 6	1,239 17 6	6,068 12 6	....	7,308 10 0	2,061 7 6	

GYA.

The amount of Pilgrim Tax at Gya appears more considerable than at Juggernaut; and is, with a small deduction, thrown into the Public Treasury.—

	Rupees.
"Gross collections from May 1815 to April 1816	229,805
Deduct charges of collections and 1 *per cent. to English Superintendent*	7,021
Charitable allowances to several individuals	2,530
Donation to Native Hospital in Calcutta	11,300
Native Rajah, 10 per cent	26,078
	46,929
Leaving the net receipts	8)182,876
	£22,859"

ALLAHABAD.

" The receipts and disbursements of the tax on pilgrims for 1815-16 were as follows:—

	Rupees.
Gross collections, including 695 rupees levied from pilgrims without licenses, who attempted to evade the tax	79,779
Charges and commission of 5 *per cent. to the English Collector*	6,726
Net receipts to Government	8)73,053
	£9,131"

TRIPETTY.

" The most celebrated Hindoo temple, south of the Krishna river, Lat. 13. 46. N. Long. 79. 24. E. 80 miles N. W. from Madras. The temple is placed in an elevated hollow or basin, enclosed by a circular crest of hills, the precincts of which have never been profaned by Christian or Mahommedan feet, nor has even the exterior of it been seen but by a genuine Hindoo. The reciprocal interests of the brahmuns, and of the different rulers, under whose sway it fell, *compromised this forbearance by the payment of large sums to Government,* which, in 1758, amounted to £30,000 sterling. The incarnation of Vishnu, worshipped here, has a variety of names, as Vencata Ram, and Tripati; but, by the Mahrattas, he is named Ballajee, and his functions are considered to have particular reference to commerce. Crowds of pilgrims resort to it from all parts of India, who pour into it offerings of goods, grain, gold, silver, jewels, precious stuffs, horses, cows, and other articles, the aggregate of which, when converted into money, *not only yields a surplus revenue to Government,*

but serves to maintain several thousand persons performing the offices of an idolatrous worship, which is here conducted with extraordinary pomp. The traders of the Banyan and Battia tribes of Gujerat are accustomed to present a per centage of their profits to the temple annually. The amount realized to the British Government at this temple, was in 1809, 60,791 star pagodas; 1810, 50,722; 1811, 50,722; or about £19,000 sterling.

"In 1801, while this temple was under the superintendence of the Nabob of Arcot, and his officers, Ragotum Row Rajindra, finance minister to His Highness the Nizam, notified to Lord Clive, then Governor of Madras, his intention of expiating his sins by a pilgrimage to Tripetty, and requesting his Lordship's interference with the Nabob, to secure him a safe passage through the Arcot territories, and a civil reception on his arrival at the holy place. His Lordship accordingly issued the necessary orders, and the first object was fully attained, but the second was entirely defeated by the insolence of the Nabob's servants, who had the immediate supervision of the pagodas. In consequence of the disrespect shewn to the British authority, it was deemed incumbent to require the Nabob to dismiss his head officer at the temple, with which injunction he nominally complied; but Lord Clive was compelled to enforce the execution of his mandate, by detaching a party of horse to Tripetty for that purpose. Previous to commencing this expedition, the Nizam's financier presented, through Captain Achilles Kirkpatrick, then resident at Hyderabad, a paper of requests, the second of which was 'that the high priest of the temple should be prohibited from appropriating to his own use any of the clothes or ornaments which Rajah Ragotum might present to Sre Raggojee.' A larceny, which, from the precautious nature of the stipulation, this sacred functionary appears to have been in the habit of practising." Hamilton's Hind. Vol. ii. p. 431, 432.

Mr. J. H. Harington, in his "Analysis," says, "It appears, from the public accounts of 1815 to 1816, that a small collection of tax is made from the pilgrims of Seetla Dabee at *Kashepoor*, *Surkurra*, and *Sumbul*, in the district of Moradabad; and from the pilgrims of Soru in *Itawa*. The amount received in the former district was 2,592 rupees, and in the latter 3,091 rupees, in the year referred to. But I have not been able to obtain any further information relative to these collections."

These items give some idea of the gain of this unnatural association with Idolatry, the baneful influence of which, in supporting and aggrandizing it, is very considerable.

The following traces of British connection with Idolatry and Mahometanism, in various parts of India, are extracted from Hamilton's Description of Hindostan, 2 vols. quarto, dedicated to the late Right Hon. G. Canning, President of the Board of Controul, &c., &c.

"Dacca is situated about 100 miles above the mouth of the Ganges, and 180 by land from Calcutta. In this watery quarter the veneration of the Hindoos for the tutelary deities of their rivers is extreme. and their ceremonies in honour of them exhibit a degree of cheer-

fulness and animation unknown elsewhere. The more solemn Mussulmans, in many respects, imitate them, assigning the superintendence of the floods to Khaujeh Khuzzer, supposed to be the prophet Elias. The Nabob of Dacca has long been celebrated for the suavity of his manners, and his steady attachment to the British Government. In 1807 an allowance of 3000 rupees was granted to him for the repair of a building devoted to religious purposes, not only on account of the uniform propriety of his conduct, and the respectability of his character, but also as a public indication of the disposition of the British Government to support the freedom of religious worship among all classes of their subjects." Vol. i. p. 186. The freedom of religious worship may certainly be supported without a Christian Government re-edifying Hindoo temples, or Mussulman mosques. Christianity requires of its votaries, at least, a decided neutrality relative to the promotion of every false system of religion.

"Bate Isle. An island, situated at the western extremity of the Gujerat Peninsula. The Idol Runchor is supreme. In 1816, Col. East advanced with a detachment towards the Isle of Bate, which quietly surrendered, on *the promise of a suitable provision* and complete security for their private property and religious establishments. An agreement was executed, by the conditions of which, they engaged not to permit, instigate, or connive at any act of piracy committed by any person under their authority, and also to abstain from plundering vessels in distress. A free or open commerce to be permitted to all British vessels paying the regulated duties. *The British, by this treaty, undertook to afford the temple at Bate suitable protection and encouragement.*" Vol. i. p. 661, 662.

"Dwaraca. A town and celebrated temple (named also Juggeth,) situated at the western end of the Gujerat Peninsula. It is the most original and sacred spot in this quarter of India. The pirates in this part placed great reliance on the power of their deity at Dwaraca, his priests and attendants being the strongest instigators to depradation. In return, they received a certain portion of all plundered property, as a recompense for the protection they receive from the Idol Runchor. Before embarking, it was a common practice for the pirates to promise a larger share than the god could claim by right, if he would ensure success and safety to their trip. Many vessels were fitted out in the name of Runchor, as sole owner, and actually belonged to the temple, which received the plunder they brought back. On the arrival of the pilgrim at Dwaraca, he bathes in a sacred stream, for permission to do which, he pays the Dwaraca chief 4¼ rupees; brahmuns pay only 3½. A visit is then made to the temple, where offerings are presented according to the circumstances of the devotee, and a certain number of brahmuns are fed. The pilgrim next proceeds to Aramra, where he receives the stamp from the hand of a brahmun, which is made with an iron instrument, on which are engraved the shell, the ring, and the lotus flower, the insignia of the gods. The instrument is made hot, and impressed on any part of the body, but generally on the arms; and by not being overheated, generally leaves an impression on the spot. It is fre-

quently impressed on young infants; and a pilgrim may receive not only his own stamp, but also stamps on his body for the benefit of any absent friend. This stamp costs 1½ rupee. The average number of pilgrims resorting annually to Dwaraca, has been estimated to exceed 15,000, and the revenue derived to the temples about a lack of rupees (£1250 at par.) The revenue derived from the holy places has been decreasing, as well as the number of pilgrims. In 1807 the chief of Dwaraca engaged not to permit or instigate any act of piracy, and the British Government engaged to *afford the temple every suitable protection and encouragement:* a free and open commerce was permitted to vessels paying the regulated duties." Vol. i. p. 659—663.

"Puttan Somnauth, is a town near the southern extremity of the Gujerat Peninsula, presidency of Bombay. Somnauth is one of the twelve images of Seeb, which are said to have descended from heaven to earth! The symbol placed in the temple is deemed peculiarly propitious to those who desire offspring. It is visited by pilgrims from every quarter, who pay a trifling duty to the Nabob for permission to perform their devotions at this favourite shrine. In 1816, through the interposition of the Bombay presidency, with the Junaghur State, arrangements were effected, tending to secure *greater freedom of pilgrimage to Somnauth.*" Vol. i. p. 671.

"Poona is the modern capital of the Mahratta empire, and is situated 100 miles from Bombay. The view from Parvate Hill commands the town with all its gardens and plantations, the cantonments and the British residency at the Sungum. At the bottom of the hill is a large square field enclosed with high brick walls, where the Peshwa used to assemble the brahmuns, to whom he gave alms at the great feast, when the rainy season terminates; *who, on these occasions, begged their way from all parts of Hindostan.* When all were assembled they were shut in and marked; and as they came out, one at a time, the gratuity was given to them. Something of the same kind is still continued by the British Government." Vol. ii. p. 196.

"Seringapatam is the modern capital of Mysore. Hyder's palace occupies the east end of the island, and although built of mud displays considerable elegance, and is a very handsome native structure. Adjoining is the mausoleum of Hyder, where rests all that was royal of this Mahommedan dynasty, consisting of Hyder himself, his wife, and Tippoo, who lie under tombs covered with rich cloths, at the expense of the British Government; and *the establishment of priests to offer up prayers*, and of musicians to perform the Nobut (an instrument of music beaten five times a day), is retained as formerly. Hyder's palace is now the residence of a surgeon; his seraglio, a European Hospital. Tippoo's seraglio is a barrack for artillery; his private apartments are occupied by the Resident, and his public by European troops. How greatly degraded from their ancient dignity!" Vol. ii. p. 362.—Is not this establishment of priests supported by a Christian Government?

"Colar is the capital of a district of the same name, 40 miles from

Bangalore. It was the birth-place of Hyder. His son, Tippoo, erected a handsome monument for him; and near it, a mosque and college of Moullahs or Mahommedan priests, (with a proper establishment of musicians,) were endowed *to pray for his soul: the whole of which is still continued at the expense of the British Government.*" Vol. ii. p. 374.

Of the district of Tanjore, it is remarked, "The Mahommedans never having actually occupied this territory, or effected any permanent establishment in it, the Hindoo religion has been preserved in considerable splendour, and their ancient places of worship, with their vast endowments, remain untouched. In almost every village, there is a temple, with a lofty gateway of massive, but not inelegant architecture, where a great many brahmuns are maintained, either by the revenues formerly attached to them, or by an allowance from Government. The brahmuns are here the chief holders of land, and perform almost every office of husbandry, except holding the plough. They are all extremely loyal, on account of the protection they receive, and also *for an allowance granted by the British Government of* 45,000 *pagodas (about* £18,000 *sterling,) annually, which is distributed for the support of the poorer temples.*" Vol. ii. p. 453. How much good would this sum do, if expended in supporting Christian schools, and the circulation of the Bible.

The temple of Seringham is situated in the district of Trichinopoly, under the Madras Presidency. "Pilgrims resort to it from all parts of Hindostan for absolution, and none come without an offering of value. Here, as in all great pagodas, *the brahmuns live in a subordination that knows no resistance, and slumber in voluptuousness that feels no want. At present the allowances made by the British Government for the support of the temple, and its establishment, amount to* 15,600 *pagodas per annum. (about* £1,800 *sterling.*" Vol. ii. p. 465. It is lamentable, that voluptuous brahmuns should be supported by a Christian Government, when Christianity would prove so great a blessing to the people.

"Condatchy is a bay in the island of Ceylon, and the most central rendezvous of the boats employed in the pearl fishery. *The superstition of the divers renders it necessary for the Government to employ two enchanters to charm the sharks*, in which they appear to be very successful, as although they are seen, both from the boats, and while the diver is at the bottom, accidents rarely occur. These necromancers are all of one family, and possess the entire confidence of the natives. Two divers are attached to one stone, and go down alternately; and when 300 boats are anchored on the banks 1,500 divers may be supposed to go down every minute; and, probably, by their noise and numbers, assist the incantations of the shark charmers. These impostors receive ten oysters from every diver's share, and the *same number are allotted for the pagodas at Ramiseram and Nagore*, besides other privileges and emoluments of very ancient date, which have been continued by the British Government." Vol. ii. p. 518.

"Serinagur is the capital of the province of Gurwal, 38 miles from

Hurdwar. On the opposite side of the river, at the village of Rani-hut, is a temple sacred to Raja Ishwara; which is principally inhabited by dancing women. The initiation into this society is performed by anointing the head with oil taken from the lamp placed before the altar; *by which act they make a formal abjuration of their parents and kindred, devoting their future lives to prostitution. Among the items of eleemosynary donations (alms) distributed to brahmuns and others by the old Governments, and continued under the present regime by the British, the principal in amount is* 512 *rupees, which is given to various tribes of religious mendicants, who frequent a mela or fair, held annually near Serinagur.*" Vol ii. p. 640. Ought Britain thus to sanction and encourage obscenity? Would she do it were these things fully known? Happy day when British connexion with idolatry in India is fully dissolved, of whose temples, as well as those of ancient Rome it may be said—

"Nam quo non prostat fœmina templo ?"—*Juv.*

"Bhadrinath is a town and temple, about 80 miles from Almora, in Kumaon. The principal Idol, Bhadrinath, is about three feet high, cut in black stone, or marble, dressed in a suit of gold and silver brocade, the head and hands only being uncovered. His temple has more beneficed lands attached to it than any sacred Hindoo establishment in this part of India. In 1808, it was said to possess 700 villages, which are all under the jurisdiction of the high priest, who holds a paramount authority, nominally independent of the ruling power. It was determined that the revenues of the purgannahs, appropriated to temples, and other religious buildings, should be continued, provided that the Commissioner was satisfied that they would not be diverted from their original purpose, and (as too frequently happens,) converted to a source of individual emolument. The repair of the road from Sarinagur to Bhadrinath also appeared *an object of some importance, as encouraging the resort of a greater number of pilgrims*, and thereby promoting the intercourse and traffic between the plains and the immense hills whence springs the source of the Ganges." Vol. ii. p. 638.

Franklin, in his "Inquiry Concerning the Site of the Ancient Palibothra," part i. p. 88, says, "The temple of Deo Ghur is situated on a rising ground, in the midst of a thick forest, and is attached to the Beerbhoom district. There are thirty-two villages allotted for the maintenance of the chief pundit or high priest of the temple at Deo Ghur, granted by Government at the settlement of the Jungleterry district. They are in a very flourishing state of cultivation."

Saugur Island, situated at the mouth of the Hooghly, about 100 miles from Calcutta, is a well known place of pilgrimage. Infanticide has happily ceased here since the administration of the Marquis Wellesley. The Madras Government Gazette, under date January 13, 1827, contains an account of this pilgrimage; and observes, "According to the Pundit an *impost* is levied by the officers of Government stationed here, of four annas (quarter of a rupee) per oar, besides a fee of one anna to the establishment: but the charge, if we

are not misinformed, is *unsanctioned*, except as made by Byragees and Sunyasees, who assumed the right of levying four annas per oar, and eight annas to one or two rupees for each shop. This claim has been so far authorized, that the right to levy any charge was withdrawn from the Saugur Society upon the petition of the religious mendicants."

It is hoped that inquiry will be instituted into the conduct of these officers of Government, and the various facts here stated will excite that attention that their importance demands.

SECTION II.

The idolatrous Establishments chiefly supported by the System at Juggernaut, Gya, Allahabad, &c.

Colonel Phipps observes, "It may be easily supposed that a very large establishment of priests and others is attached to such a temple as Juggernaut. One of the head men stated the number to consist of 3,000 families, including 400 families of cooks to prepare holy food." The number of pilgrim hunters must be considerable; the same Gentleman stating, "One of the principal natives related, that a Purharee, in 1821, detached 100 *agents* to entice pilgrims; and had, the ensuing year, received the premium for 4,000 pilgrims. He was at that time busily employed in instructing 100 *additional agents* in all the mysteries of *this singular trade*, with the intention of sending them into the Upper Provinces of Bengal."* This fact Colonel P. related to me at Cuttack in 1822, and assured me he would certainly state it to the Marquis of Hastings on his arrival in Calcutta.

A Missionary in Orissa, visiting Kontiloo (or Cooloo), about 90 miles from Cuttack, referring to the pundas or pilgrim hunters, says, "I am informed there are forty *of these missionaries of idolatry* in Kontiloo. Nov. 1826." Another colleague in Orissa observes, under date "Ganjam, August, 1826. I inquired how the pundas knew what to expect (of the pilgrims); and he said, that some of them would come and stay *two or three months* in such a place as Ganjam, by which means they became acquainted with different people's circumstances. They subsist by bringing *maha presaud* (holy food), which they give to different persons, and get what they can in return. Some one says, 'What a curse to Christendom are the Priests of Christendom:' surely one may say, What a curse to Orissa, and to a much greater extent of country, are the pundas and priests of

* In the Parliamentary Papers relative to Juggernaut, May 12, 1813, No. vii. p. 80, an account is given of the establishment for collecting the Pilgrim Tax.—"Sudder Cutcherry, 19 Officers and servants, monthly salary 260 rupees; Ghaut Athara Nulla (18 streams), Officers, &c. 26, salary 165 rupees; Ghaut Lokenaut, Officers, &c. 17, salary 111 rupees; at the temple 15, salary 89 rupees.—Total 77 officers and servants, at 625 rupees per mensem. European Collector's salary 500 rupees per month, and 1½ per cent. *commission on the amount of the tax collected*. July, 1809."

Juggernaut." The following particular account of Juggernaut's Establishment at Pooree was procured for me, written by a native of that place, and was printed in the "Friend of India" for October, 1825, No. xiii. It is a curious document, and is as follows:—

JUGGERNAUT'S ESTABLISHMENT.

1. "The *Moodeerut* as the Raja of Koorda's representative with Juggernaut, at all the festivals moves about the light, performs the daily service before him, and makes the offering of food.

2. "There are three head *Pundas*, who having poured clarified butter on the sacred fire, and worshipped the sun and the divine regents of the gates, present the sacrificial articles from the kitchen, to the three gods at three of the daily offices, until the period of Juggernaut's retiring to rest.

3. "There are three *Pushoo-palas*, who perform worship between the periods of the regular service; and ascending the throne of Juggernaut, clothe him in the three different dresses appropriated to the three services.

4. "The *Bheet-baboo* guards the sacrificial food before it has been offered, prevents the crowd pressing on it, and should the smallest blemish be found in it, (such as a hair or an ant), he seizes and punishes the Pundas.

5. "The *Tulubu Purehchas* guard Juggernaut when he retires to rest. In their absence the *Pushoo-palas* (mentioned in No. 3) act in their stead.

6. "The *Potee-muhapatra*, at the twelve periodical festivals, makes the proper offerings, and moves about the image of Soodha-buden; and at the great bathing festival, when Juggernaut moves out to the Neeladree beej, worship him during his progress, and during the fifteen succeeding days when *he is supposed to be ill, not having recovered from the effects of his bath.*

7. "The *Patree-buroo* arranges the sacrificial articles, and calls the Pundas to worship.

8. "The *Gora-buroo*, at the time of worship, places the water pot and presents the water to the officiating priest.

9. "The *Khootiya* calls the *Pashoo-paluks* who are appointed to wake Juggernaut, and bring forward the vestments and necklaces with which he is to be invested.

10. "The *Paneeya-mekab* presents the ornaments of Juggernaut to the *Pushoo-paluk*, and counts them as they come from Juggernaut's body; and likewise counts out to the *Pureechas* any new ornaments offered by pilgrims.

11. "The *Changra-mekab* carries the vestments of Juggernaut, and counts them out; and when new vestments are offered by the pilgrims, he counts them out and puts them away.

12. "The *Bhandar-mekab* counts out the ornaments when taken off from Juggernaut by the *Paneeya-mekab*. The vestments, presented by pilgrims, pass into their custody after they have been worn.

13. "The *Suwar-buroo* sweeps the place; and places the sacrificial dishes before Juggernaut, presents odours to those who wake him,

and distributes the sacrificial flowers among the servants and worshippers.

14. "The *Pureeksha-buroo* holds up a looking glass to Juggernaut during worship.

15. "The *Ukhundu-mekab*, or lamp-lighter, places lights and removes the lamps.

16. "The *Pureeyarees* watch at the gates and doors.

17. "The *Dab-khat* brings out Juggernaut's bed.

18. "The *Pureeyaree* of the southern gate cries out, 'the sacrificial food is coming.'

19. "The *Pureeyarees* of the gate watch the food; and when Juggernaut moves out, carry with him the sweet-smelling wood.

20. "The *Juya* and *Vijuya-pureeyarees* allow no one to enter while Juggernaut is at his meals: and there are two watchmen at the door of the inner room where Juggernaut partakes of his food.

21. "The *Khurgu-nayuk*, at the close of the daily offices, presents the pan to the officiating priests to be given to Juggernaut; and on the occasion of the last daily office, offers it himself.

22. "The *Khatsuya-mekab* carries Juggernaut's bed to him at night for him to sleep on; and carries it back to its place in the morning.

23. "The *Mookh-pakhul pureeyaree* presents *the water and the tooth-pick* to Juggernaut, and inspects into every thing respecting the temple.

24. "The *Suwar-kota* prepares the cakes, and delivers them to the *Muha-suwar*.

25. "The *Muha-suwar* brings the first service of cakes.

26. "The *Gopal-bullubha* distributes it.

27. "The *Bhatee-buroo* places food of a particular description before the Idol.

28. "The *Rosh-payeed* lights the lamp in the kitchen, and expels the *suwars* (No 25) when they become unclean: he accompanies the royal offering of food as far as the Juya and Vijuya gate.

29. "The *Beeree-buha-suwar* takes the articles of pan from the *Sumurthas*, and delivers them to the *suwars*.

30. "The *Dhoa-pakhaliya* brahmun washes and cleanses the kitchen.

31. "The *Unga-buha* brahmun removes the ashes from the cook-room, and throws them away.

32. "The *Dita-suwaree* carries the image of Juggernaut when necessary, and prepares the image.

33. "The *Datya* paints the image, and fastens the flag on his carriage.

34. "The *Dwar-nayuk* is employed in opening and shutting the door.

35. "The *Muhajhun* carries the image of Juya and Vijuya, the two heavenly porters.

36. "The *Beeman-buroo* carries the image of Juggernaut and fixes it in its place.

37. "The *Moodolee-bhandur* guards the door, puts the *chamura* into the hands of distinguished pilgrims who desire to fan Jugger-

naut; and locking, guards the door of Juya and Vijuya, the two heavenly porters.

38. "The *Chootar* holds the umbrella over the great god when he proceeds on a journey.

39. "The *Turasee* holds before him the *turas* (a large fan) when he goes on a journey.

40. "The *Meg-dumboora* proceeds with the *Meg-dumboora* when he proceeds on a journey.

41. "The *Moodra* holds the lamp when an offering of flowers is made to Juggernaut.

42. "The *Paneeya-put* delivers the water pots to the *Buroo*, and washes them.

43. "The *Keehuleea*, at all the stated festivals, during the service and during the offering of flowers, performs worship, and plays the *Kahulee*.

44. "The *Ghuntooa* rings the bell during Juggernaut's meals, and when he goes on journies.

45. "The *Chumputee-tumukreeya*, at the time of *pusoowa* and during journies, plays the tumuk.

46. "The head *Punda* calls all the servitors to their duty, gives the golden sceptre to the *Poreecha*, and gives food to the brahmuns of the *Mooktee-mundupu*.

47. "The *Ghutuwaree* prepares the sandal wood and gives it to the *mekaps;* and at one of the festivals, goes before the image with the incense.

48. "The *Buree Deega* supplies the water for cooking; and removes the remains of food.

49. "The *Sumundha* pounds peas of one kind, and grinds peas of another kind.

50. "The *Gruhu-mekap* cleans the dishes after the principal meal.

51. "The *Yogukuma* brings forward the articles of the principal meal.

52. "The *Tomabutee* accompanies the principal evening meal with a lamp, and brings the pots and cooking utensils.

53. "The *Chaulbacha* cleanses the rice and the peas.

54. "The *Elek* carries the Chukru or discus of Vishnoo before the Idol when he moves out, and is a general superintendent.

55. "The *Patrok*, having dismissed the attendants, cleans up the temples, and there retires to rest.

56. "The *Choonara* serves the image of Guroora, and has charge of the great standard of the temple, and lifts the great lamp.

57. "The *Khurga dhoaneeya* cleanses the space between the western part of the temple and the place called Jugunmohun.

58. "The *Nagadhya* washes Juggernaut's linen and hangs it up to dry.

59. "The *Daree-ganee* sings the songs which precede the anointing of Juggernaut with sandal wood.

60. "The *Pooran-punda* reads the Pooranas in the gate of Juggernaut.

61. "The *Beenkar* plays the *beena*, a musical instrument.

62. "The *Tunubobuk* dances in the spot called Jugunmohun.

63. "The *Sunkhooa* sounds the shell during the offices of worship.

64. "The *Madolee* plays on the *madol*, a musical instrument, during worship.

65. "The *Tooree-nayuk* plays on the *tooree* or trumpet.

66. "The *Muhasetee* washes the linen of Juggernaut.

67. "The *Paneepaee mahar* removes all filth from within the enclosure.

68. "The *Hakeemeeshristar-buru-pureecha* is the great judge of all questions; he holds the golden cane."

Of the nature and regulations of the establishment at *Gya*, no correct information appears to be extant, but the establishment must be considerable, as Mr. Harington observes, "The Gyawalas (or pilgrim hunters of Gya) *travel through all countries where the Hindoo religion prevails, in search of pilgrims, who, but for them, would probably never have visited Gya.*" The number of pilgrims, and their attendants, in ordinary years, is not less than 100,000; but, in time of peace, when visited by the great Mahratta chieftains, the number exceeds 200,000, with many horses; nor will twenty lacks (two millions) of rupees defray their expenses, where many of them reside for three months. Hamilton, supra, vol. i. p. 266, 277.

Of the establishment at the temple of Tripetty, near Madras, it has been remarked, "crowds of pilgrims resort to it from all parts of India, who pour into it offerings of goods, grain, gold, silver, jewels, &c., the aggregate of which, when converted into money, not only yields a surplus revenue to Government, but serves to *maintain several thousand persons performing the offices of an idolatrous worship, which is here conducted with extraordinary pomp.*"

At Allahabad, the number of priests supported by the pilgrims, must be considerable. Hamilton, in his account of the province of Allahabad, referring to the hostility manifested in 1815, to the introduction of a more efficient police, says, "The class denominated *Pragwals*, who perform the religious ceremonies at the junction of the great rivers, to the number of 4 or 5000, shewed a determination to resist, threatened to cease to officiate, and withdraw altogether, which would have caused *a loss to Government of the pilgrim revenue.* Many other conspiracies to arrest the progress of the arrangements took place; but by patience and firmness, they were ultimately dissipated, or suppressed. The number of pilgrims in1812 and 1813 was greater than had occurred for 28 years, being 218,792.

	Rupees.
Amount of collections..........................	223,563
Repaid to the account of Dowlet Row Scindia	175
Charges of establishment	3,407
	219,981
Fines on persons attempting to bathe without licenses...	1,085
Net receipts...	8)221,066."
	£27,633

"The tax accruing to Government is three rupees* for each person, but a much greater expense is incurred in charity, and gifts to the brahmuns." Ham. Hind. vol. i. p. 299—301.

The author of an interesting volume, entitled, "Sketches of India," speaking of Allahabad, makes the following reference to the system of the pilgrim tax. "On the small point of land at which the rivers join their waters, sit numbers of brahmuns, known by their distinguishing flags, who receive the sums each pilgrim must pay for performing his ablutions, seal them, sell amulets, certificates, and Ganges water, to be conveyed many miles distant. A Seapoy sentinel, near the spot, boasted of the privilege he enjoyed, as being in the Hon. Company's service, he was exempted from the usual fine, paying a *smaller sum* for permission to dip his body in the sanctifying stream at this place. To prop superstition, and countenance fraud, is surely a policy at once timid and impious: to benefit by the credulity of the poor plundered Idolater, is a financial arrangement very little to our honour; and, perhaps, as little to our interest." The Constitutional Guardian remarks, "This account, that of Juggernaut, and the conduct of General Brownrigg, when Budhu was re-established in Ceylon, are parallel cases, that call for inquiry at the India House; and we may be sure they will redress such anomalies when they have time to investigate them."

SECTION III.

The Miseries resulting from this System, and its general Character.

Hamilton, in his account of Hurdwar, distant 1,050 miles from Calcutta, a place of great celebrity for its pilgrims, and its annual mela (or fair,) states, "At the two annual fairs, it is supposed, from 2 to 300,000 people are collected; once in twelve years, when particular religious ceremonies are observed, the number is computed to be almost a million; and, in April 1809, they were estimated at two millions. Owing to the precautions taken by the British Government, the fairs have lately ended at Hurdwar without bloodshed, to the astonishment of the vast multitude, who were before accustomed to associate the idea of bloodshed and murder with that of the fair. Those who come merely for bathing arrive in the morning, and after performing their ablutions, depart in the evening, or on the following day. During the temporary Mahratta sway, a kind of *poll tax and duties* on cattle were levied; but all now is *free without im-*

* This is a considerable sum to people who have to labour a month to obtain it. Hamilton, speaking of Bengal, says, "Notwithstanding the low price of the necessaries of life, the common labourers find it extremely difficult to subsist on their scanty earnings, which, in some places, are not more than from a *penny* to *two-pence* a day." Vol. i. p. 100. This confirms a statement I have heard, that *a rupee* to a poor Hindoo is equal to *a pound note* to a poor labourer in England. The Pilgrim Tax must therefore be often very oppressive.

post and molestation, which considerably detracts from the merit of the pilgrimage." Vol. i. p. 451.

Of the new road from Calcutta to Juggernaut, Hamilton remarks, "This road was begun in 1813, and is still going on; but with respect to the pilgrims, *the merit of their peregrination being in proportion to the hardships they sustain, every arrangement tending to render the holy place more accessible, and their immediate sufferings less, in the same proportion diminishes the merits of the pilgrimage, and nullifies the contemplated expiation.*" Vol. ii. p. 54.

It is evident that the Pilgrim Tax enhances the importance and value of pilgrimages, and hence the celebrity of those places of idolatrous resort at which it is levied. But the poverty, exposure, sickness, mortality, and brutal treatment of the dead, consequent upon vast assemblies of pilgrims, demonstrate the pernicious tendency of a system which regulates, supports, and aggrandizes idolatry, that curse of India for so many centuries. From the united testimony of several eye witnesses, the miseries of pilgrimage (particularly to Juggernaut's temple in Orissa) are evident.

Mr. Sterling, in his "Account of Orissa," describes the great car festivals of Juggernaut, and adverts to the misery of the pilgrims. "On the appointed day, after various prayers and ceremonies are gone through within the temple, the images are brought from their throne to the outside of the Lion-gate, not with decency and reverence, seated on a litter or vehicle adapted to such an occasion, but a common cord being fastened round their necks, certain priests, to whom the duty appertains, drag them down the steps, and through the mud, while others keep their figures erect, and help their movements, by shoving them from behind, in the most indifferent and unceremonious manner, as *if they thought the whole business a good joke.* In this way the monstrous idols go rocking and pitching along through the crowd, until they reach the cars, which they are made to ascend by a similar process up an inclined platform, reaching from the stage of the machine to the ground. On the other hand, a powerful sentiment of religious enthusiasm pervades the admiring multitude of pilgrims assembled without; when the images first make their appearance through the gate. They welcome them with shouts and cries of Jye Juggernaut! victory to Juggernaut! and when the monster Juggernaut, the most hideous of all the figures, is dragged forth the last in order, the air is rent with acclamations. The celebrated Idols are nothing more than wooden busts, about six feet in height, fashioned into a rude resemblance of the human head, resting on a sort of pedestal. They are painted white, yellow, and black, respectively, with frightfully grim and distorted countenances, and are decorated with a head-dress of different coloured cloths, shaped something like a helmet. The two brothers have arms projecting horizontally forward from the ears. The sister is entirely devoid of even that approximation to the human form. The ruths or cars have an imposing air from their size and loftiness, but every part of the ornament is of the most mean and paltry description, save only *the covering of striped and spangled broad cloth, furnished from the*

Export Warehouse of the British Government, the splendour of which compensates, in a great measure, for other deficiencies of decoration! After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands, and ears of the great Idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body, or pedestal. The joy and shouts of the crowd on the first movement of the cars, the creaking sound of the wheels, as these ponderous machines roll along, the clatter of hundreds of harsh sounding instruments, and the general appearance of so immense a moving mass of human beings, produce, it must be acknowledged, an impressive, astounding and somewhat picturesque effect, while the novelty of the scene lasts; though *the contemplation cannot fail of exciting the strongest sensations of pain and disgust in the mind of every Christian spectator.* In an unfavourable season, or when the festival occurs late, the proportion of death occasioned by exposure, is very melancholy." P. 321—325.

Dr. Buchanan's visit to Juggernaut's Temple, in 1806 is well known; a short extract or two from his "Christian Researches" may suffice.—"Numbers of pilgrims die on the road, and their bodies generally remain unburied. On a plain by the river near the pilgrims Caravansera, at this place Budruck, 100 miles from Juggernaut, there are more than 100 skulls; the dogs, jackalls, and vultures, seem to live here on human prey. Wherever I turn my eyes, I meet death in some shape or other. From the place where I now stand I have a view of a host of people like an army encamped at the outer gate of the town of Juggernaut, where a guard of soldiers is posted *to prevent their entering the town until they have paid the tax.* I beheld a distressing scene this morning at the place of skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them were was their home; they said they had no home but where their mother was. O there is no pity at Juggernaut! Those who support *his* kingdom err. I trust, from ignorance. They know not what they do."

Colonel Phipps, who witnessed the Car Festival at Pooree in 1822, thus describes the miseries occasioned by it. "The loss of life occasioned by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick are persuaded to attempt this pilgrimage, as a remedy for all evils. The number of women and children, also, is very great. The pilgrims leave their families and all other occupations, to travel an immense distance with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road are scanty; and their light clothing and little bodily strength are ill calculated to encounter the inclemency of the weather. When they reach the District of Cuttack, they cease to experience that hospitality shown elsewhere to pilgrims; it is a burden which the inhabitants could not sustain: and they prefer availing themselves of the increased demand for provisions, to augment the price. This difficulty is more severely felt, as they approach the Temple; till they

find scarcely enough left to pay the tax to Government and to satisfy the rapacious brahmun.

"The pilgrim on leaving Juggernaut, has still a long journey before him; and his means of support are often almost, if not quite exhausted. The work of death then becomes rapid; and the route of the pilgrims may be traced, by the bones left by jackals and vultures. The country near the temple, seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Parriar dogs, jackals, and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate.

"There is no doubt that this deadly superstition is a curse to the country, and tends much to its impoverishment. The enormous loss of human life, and the evils felt by numerous families from a long cessation of useful labour, cannot but prove a great calamity." Missionary Register, 1822, p. 578.

The late Rev. W. Ward, of Serampore, in his "View of the History, Literature, and Religion, of the Hindoos," vol. ii. p. 126—128, has made a calculation of the number who are supposed to perish annually the victims of superstition. He estimates that 4,000 pilgrims perish every year, on the roads to and at holy places; and a Gentleman whose opinion is of great weight, says, "I believe this estimate is far below the truth. By fevers, by the dysentery and other diseases arising from exposure to the night air and the privations of a long journey, crowds are carried off in a few days. Five or six hundred persons, principally women, I am informed were crushed to death before the temple of Juggernaut, in the year 1810, by the mere pressure of the crowd. Sacred places, the resort of pilgrims, are spread all over Hindostan, and pilgrims travel to them from distances requiring journies of three, four, and five months." An officer writing to his friend about the pilgrims at the gate of Pooree, detained for a time to make them pay the tax, says, "I let above 100 out of limbo at Juggernaut: there were 1000 dead and dying:—all in limbo, starving to extort money from them." Ward's View, vol. ii. p. 318.

The Rev. W. Bampton who has resided at Pooree since Sept. 1823, in an account of the Car Festival of that year, writes, "July 11th. In front of one of the cars lay the mangled body of a dead man, one arm and one leg were eaten, and two dogs were then eating him: many people were near, both moving and stationary, but they did not seem to take any notice of the circumstance. I then went to see the state of the pilgrims, who either because they could not or would not pay the tax, were kept without one of the gates. In the course of the morning I saw within a mile of the gate about six more dead; the dogs and birds were eating three of them. Five or six lay dead within a mile of the gate; and it is generally admitted that there was not a *tenth*, perhaps scarcely a *twentieth*, of the pilgrims this year who attend sometimes; and if there be the same proportion of dead and sick at all times, fifty or sixty dead might some years be seen, within a mile of this gate, and eighty or a hundred sick. A specimen of what is sometimes seen was given me by a military officer, who pointed out a piece of ground, perhaps scarcely an acre, on which he

last year counted at one time twenty-five dead bodies." Report of General Baptist Missionary Society, 1825, p. 11, 12.

The Rev C. Lacey, my colleague at Cuttack, was present at the same festival in June 1825, his letters to some friends in Calcutta, and a letter of Mrs. L.'s were printed in one of the periodicals in that City, and likewise in one of the public papers. Mr. L. states "The mortality did not much appear before the 16th of June: on the 19th it was exceedingly bad, for the day before, (on which day the three idols were placed in the cars) the rain began to fall, and more came on the 19th and the 20th; and for the three next days, it fell in torrents. At this time the scene had reached its height, and was truly shocking on every hand. In every street, corner, and open space, in fact wherever you turned your eyes, the dead and dying met your sight. On the evening of the 19th, I counted upwards of sixty dead and dying, from the temple down to the bottom end of the hospital, (about half a mile,) leaving out the sick, that had not much life. At a corner opposite the hospital, on a spot of ground twelve feet square, I counted ten dead and five sick. This was the case, while there were several sets of men in active employ burying the dead. You will perhaps now think, if the streets were thus crowded, what must be the various Golgothas! I visited but one, and that was between the town and the principal entrance, and saw sights I shall never forget. The small river there was quite glutted with the dead bodies. The wind had drifted them all together, and they were a complete mass of putrifying flesh. They also lay upon the ground in heaps, and the dogs and birds were able to do but little towards consuming them."

Mrs. Lacey writes, "Pages would not be sufficient to detail the miseries of the deluded worshippers of Juggernaut. The poor pilgrims were to be seen in every direction dead, and in the agonies of death; lying by fives, tens, and twenties. Mr. L. counted upwards of ninety in one place, and in another Mr. Bampton counted 140. In the hospital I believe I have seen thirty dead at once, and numbers in the agonies of death; *and even the living using the dead bodies for pillows!*"

I addressed a letter to J. H. Harington, Esq. Calcutta, relative to the miseries of the pilgrims, and the dreadful effects of the Pilgrim Tax, in taking the money which might have procured them food and raiment and medicine, and thus have prevented a premature death. Directions were humanely forwarded to Pooree, and some relief afforded to the Pilgrims. About 400 rupees were sent to the Missionaries, and two of them undertook a journey from Pooree to Cuttack, a distance of fifty miles. A few extracts from the journal of this work of mercy are of a very appalling nature: "June 25th. We left Pooree about five o'clock in the morning, with a few clothes, and a good quantity of medicine and money. We had brandy to prevent the effects of the effluvia from the dead bodies. For four miles from the gate the dead were very numerous. O what a waste of human life was here! Some on the road among the mud, and some scarcely distinguishable from it: some under sheds into which they had crept

from the rain; but mostly thrown into the narrow channel or grip formed on each side of the road by taking away the earth to raise it. Here I saw them lie together by four, five, six, seven, eight, nine, ten, eleven, twelve, fourteen, and more! I tried to keep account, but could not without detaining the palque bearers. Some of the bodies were carried beyond the grip into the fields and there lay, watched by the dogs and vultures, jealous of each other. A great majority of the sick I relieved, on our first stage, were *females* deserted by their friends, who had left them not a pice (a halfpenny), and almost destitute of clothing; numbers of whom were many hundred miles from home." (See Report of the General Baptist Missionary Society for 1826.)

Of the number that perished it is impossible to form a correct idea. An eye witness of the festivals writes, "The money received at the gate this year far exceeded that of others,* being 260,000 rupees (£32,500). The number of pilgrims is estimated at 225,000. Cap. F——— estimates those who died at Cuttack and Pooree, and between the two stations, at 5,000; but Mr. L——— thinks this rather too high an estimate." But how many of these miserable people must have died before they could reach their homes!—many of them coming 3, 6, or 900 miles. Mr. M———, the European Collector of the Tax at Pooree, estimated the mortality at 20,000!! Whatever promotes this pilgrimage must be abhorrent to every principle of humanity and justice.

The Rev. A. Sutton, Missionary at Pooree, whose account of the same festival was given to the public in India, in the article relative to the Pilgrim Tax at Juggernaut, (see "The Friend of India," Oct., 1825), unites his testimony to those before given, that "their sorrows shall be multiplied that hasten after another god."—"The weather appears cloudy, and should there be any rain what a dreadful scene will then be exhibited! Thousands upon thousands are lying exposed to the burning sun by day, and the damps by night, without the least shelter, and nothing to eat but a little unwholesome food. This morning we have seen many dead bodies. In one place there were fourteen or fifteen; in another ten; and several about the streets half eaten by the dogs and vultures. In one place you can scarcely breathe for the stench; in another you meet a dog carrying an arm or a leg of a human being; in another your feelings are overwhelmed with the number of the sick and dying which require your attention: yet, in the midst of all, you see byragees performing their unnatural devotions—one lying for an hour with his head completely under ground (or covered with earth), and another walking with his arm erect and stiff. To many we gave away books, and attended to numbers who were sick. We met with a very affecting case of two poor girls, weeping over their dying mother. My heart bled for them. 19th.—To day a poor creature threw himself under the wheels of Juggernaut's brother's car, and was immediately crushed to death. Another was waiting for death yesterday, when an English Gentleman

* The cause of this vast concourse was, the early commencement of the festival: multitudes hoping to reach home before the periodical rains.

taking a cane, used it to so good a purpose as to induce the silly fellow to change his mind, leap up and run off into the crowd. 20th.—The rains have set in very heavily to day. Alas! what numbers will be swept away if they continue! The number of pilgrims begins to lessen; this morning 60,000 left Juggernaut! We hear, from good authority, that more than two lacks (200,000) rupees have been received at the gate for the admission of pilgrims." Friend of India, No. xiii. p. 256—268.

As I resided at Cuttack for nearly three years and a half, and have been at the great festival in 1824 and 1825, I may be excused in adding a few lines to the above evidence of the misery of pilgrimage.—I have seen three persons measuring their way to the temple by constant prostration. At Cuttack and Pooree I have seen numbers of the dying and dead pilgrims; and one morning, at Pooree, I counted between twenty and thirty skulls in one place. A few hundred yards from my residence at Cuttack, near the ford to Pooree, at the time of the great festival, the effluvia from the dead bodies has been very noisome, nor is there any allowance at Cuttack (as at Pooree) from the Magistrate to inter the dead. Where the Suttee has slain its thousands, pilgrimage has slain its tens of thousands. Myriads die in journeying to reputed holy places, unknown, unpitied, and unnoticed:—penury, famine, exposure, and sickness lay numerous subjects of superstition, at various stages of the destructive route, unnoticed and unburied, a prey to birds and beasts. The European who has visited Juggernaut at the great festival, may be forcibly reminded of the following appalling description:—

"—— He saw the lean dogs
Gorging and growling o'er carcase and limb,
They were too busy to bark at him.
From a pilgrim's skull they had stript the flesh
As ye peel the fig when the fruit is fresh;
And their white trunks crunsh'd o'er their whiter skulls
As it slipt through their jaws, when their edge grew dull;
As they lazily mumbled the bones of the dead
When they scarce could stir from the place where they fed;
So well had they broken a lingering fast
With those who had fallen for that repast."

I have seen an account of the Car Festival at Juggernaut, in July, 1826, by Mr. Lacey: he says, "The festival took place late this year, (the 9th of July), and was not numerously attended. A respectable man threw himself off from the front of the car as it was moving forward, and the enormous wheels passed just over his loins, and nearly separated his upper from his lower parts. The blood and bowels were scattered and drawn about by the wheels passing over him. There was very little mortality among the pilgrims this year, for the number being so small, they were able to obtain food and shelter." Friend of India, (Monthly Series) July 1826. If Juggernaut's temple was left to itself, the celebrity of its pilgrimage would gradually cease, and Christianity exert a direct and salutary influence among the people.

Of the pernicious effects of pilgrimage in another part of India,

Hamilton gives the following testimony. "The number of crimes that originate in the Bahar District, of which *Gya is the capital, may in a great measure be attributed to the vast crowd of pious and superstitious pilgrims.* The wealth these persons possess, generally consists of money, jewels, and other articles, which excites the cupidity of the unprincipled; while the defenceless condition of the greater part of these stragglers, exhibits it to them as a prey of easy acquisition. Numerous affrays and breaches of the peace may also be expected where such a number of strangers, from all parts of Hindostan, are promiscuously congregated; nor will these votaries of superstition gain any addition to their prior stock of morals, by their intercourse with their spiritual guides at the sanctuary, (the Gyawals,) who are in general both ignorant and dissolute, and do not effect even the appearance of any self denial or ascetism of conduct." Vol. i. p. 267.

At Allahabad in 1812, the concourse of pilgrims was unusually great, on which account many precautions became necessary to preserve the pilgrims from the effects of their inconsiderate ardour. On the last day of the assemblage, when a great concourse of people was advancing towards the barrier, thirteen fell among the multitude and were trampled to death. Ham. Vol. i. p. 301.

The general character of the Pilgrim Tax System, (especially when a premium to the pilgrim hunters is appended, as at Juggernaut,) demands serious attention. This system is intimately connected with the popularity of those sacred places where it is in operation, being a principal cause of that popularity; and hence its pernicious character.

It increases the celebrity of Juggernaut, his temple is beautified, and idolatry in India established and promoted by its influence. The tax on pilgrims at Juggernaut, while it encourages the emissaries of idolatry to wander to the distant parts of Hindostan, to collect its deluded votaries, (a stipulated sum being received by them for each individual); by its sanction of idolatry, not only adds to the celebrity of the pilgrimage, but confounds Christianity with idolatry, in the sight of the Hindoos, manifesting such indifference to the worship of idols, or apparent approbation of it, as must be of the most pernicious tendency, among the millions of India. A Hindoo inquired of a Missionary in Orissa, "*If Juggernaut be nothing why does the Company take so much money from those who come to see him?*" "This tax" says, Mr. Harington, in his "Analysis," referring to the sentiments of your Hon. Court, "is not to be considered a source of public revenue but to be appropriated to *the repairs and other expenses connected with the place of pilgrimage, and convenience of the pilgrims.*" Thus the Pilgrim Tax evidently promotes the merit of pilgrimage. While temples in general in India, (witness the Black Pagoda, Bobuneswer, Kalee Ghaut near Calcutta, &c., &c.,) bear evident marks of neglect and decay, the temple of Juggernaut has recently been repaired) it is said at the expense of a Bengalee); and its celebrity is very great. Of the different circumstances of the numerous adjacent temples of Bobuneswer, (about twenty miles from Cuttack,) Mr. Sterling, in his "Account of Orissa" before referred to, remarks, "We have no particu-

lar account of the period and causes of the decline of the City of Bobuneswer and the worship of Maha Dab (Seeb.) *Nearly all but the great temple, have been long since completely deserted, and the establishment kept up there is on a very small and inadequate scale* under the patronage of the Khoorda Raja, whose ancestors granted all the lands and endowments by which the brahmuns now exist. What humane and Christian mind but must exclaim relative to all the temples of India, 'O si sic omria!'" Asiatic Res., vol. xv. p. 311. Ward's View, vol. ii. p. 137.

Of the conduct of the pilgrim hunters in extolling Juggernaut and promoting his worship, "The Friend of India," before quoted, very forcibly observes, "We have *a body of Idol missionaries, far exceeding in number all the Christian Missionaries perhaps throughout the world*, going forth from year to year to propagate delusion, and proclaim for the sake of gain, what, perhaps, not one among them believes, the transcendent efficacy of beholding—a log of wood; and all these *through a perversion of British humanity, regularity, and good faith, paid from year to year by the officers of a Christian and a British Government.* Could we view these as actuated by a misguided zeal, we might regard their occupation with less abhorrence: but, when we know that they are actuated wholly by the desire of gain, that they are too familiar with the Idol to believe that it can either eat or sleep, and that in going forth they are constrained to behold the unburied bones of those who have already fallen victims to their deception, the mind can scarcely realize a more detestable union of the love of gain with unfeeling cruelty, than is exhibited in these missionaries of delusion and death. That these should derive their grand support from the misapplication of British humanity and faithfulness, must be grievous to every upright mind.

"But that which most fills the mind with distress is, the use which these ministers of deception make of the British name throughout the country. Of course no laws of truth can be expected to bind those whose grand business it is, to propagate for gain a known falsehood. But unhappily, while they indulge in the grossest falsehoods respecting the British, they combine therewith so much that wears the appearance of truth, that when their deluded victims reach the temple, things seem to confirm enough of what they have said to gain full credit for the rest. In proclaiming the greatness and glory of Juggernaut, they of course affirm that he has now so fully convinced his conquerors of his divinity, that they have taken his temple under their own superintendence; and that to provide him with an attendance worthy of his dignity, they expend thereon nearly 60,000 rupees from year to year, inspecting with care every department, and severely punishing any negligence in the service of the god. That although the British so far surpass the Hindoos in knowledge, they are so fully convinced of Juggernaut's deity, that they command a portion of food to be set before him every day. That they in reality worship him; and although, from their being *mleechas* or *unclean*, the god cannot permit their near approach within his temple, yet, that at his festivals they testify their veneration by sending the finest English woollens from their own stores in Calcutta to adorn his car. That

they appoint officers to see that due order and decency are observed in his worship; and that some great man, the representative of the Governor General and of the British nation, frequently attends to grace the solemnity with his presence. That as they need money, convinced of the transcendent benefits to be obtained from beholding him, they levy a small tax on those who thus behold Juggernaut, which, however, on the richest, does not exceed ten rupees, while they permit the poorest to behold him gratis. That *they themselves are paid and sent forth by them to persuade all who wish for the full remission of sins, to come and behold the god in all his majesty.*

"Now although the whole of this is in reality a tissue of falsehoods, yet when these victims to delusion come to Juggernaut's temple and see his car adorned with the finest English woollens, the officers of Government present to keep order, and perhaps some English Gentleman present whom they in a moment transform into the Representative of the Governor General of India, they give them credit for all the rest. Those who live to return home propagate this among their neighbours; and thus *the tax on the Idol with its consequences, instead of realizing the humane views of its projectors, adds strength to the delusion, and increases from year to year those scenes of death at which human nature shudders.* That the British should thus be represented throughout the country as in reality worshippers of this log, and as employing their superior knowledge and virtue in securing order and decency in the service of its temple, and in adding dignity and splendour to its public festivals, is sufficiently degrading: but that they should be also represented as employing and supporting a band of deceivers to beguile the ignorant and unwary—in so many instances to death; and persuade them to undertake this pilgrimage that they may in reality enrich themselves by the tax they levy before they permit the Hindoo to behold his Idol; is sinking the British name to the lowest pitch of degradation. The whole is, no doubt, a tissue of misrepresentation and falsehood; but it is not the less believed on this account. It is not more false than that Juggernaut eats, sleeps, and enjoys the refreshing chamra, and that he bestows indescribable benefits on those who behold him, all of which is most firmly believed; and when the victim of delusion on his arrival finds the tax levied on him, the car adorned with the finest English woollens, and officers of Government present to preserve order, no truth in Sacred Writ appears more certain in the minds of the populace in England, than those things appear to him, which these messengers of delusion have published respecting the British nation.

"All this is of course proclaimed and enforced by the multitudes of agents who go forth from year to year to search for pilgrims. It is their interest to omit nothing, whether true or false, which tends to exalt Juggernaut and draw pilgrims to his temple. And even their own existence as thus employed with the express view of inviting all who are capable to undertake this pilgrimage, would serve as evidence in confirmation of all they advanced. They would of course affirm that they were sent by the British Government; and it would receive apparent confirmation from their receiving the premium for

each pilgrim brought from persons employed by the British Government. Thus then, *without any such design, a regularity, a splendour an attraction, are given to the worship of this Idol, and an impetus to the delusion it originates, which it never possessed under the former dynasty;* an impetus too which, fatal as it is in its consequences to so many of our Hindoo fellow-subjects, is perpetually increasing with the gain it produces, which knows no bounds but the number of persons they are able to deceive from year to year; and these have no bounds but the inhabitants of Hindostan itself." * P. 274—280.

Another feature of this system is, *it promotes the increase of pilgrim hunters and pilgrims.* As the persecution of any sect among Christians has generally been the means of its increase, so this species of persecution, arising from tax on pilgrims, existing in India for so many years, has perpetuated the supposed sanctity of different places, and thus induced multitudes to "spend their money for that which is not bread, and their labour for that which satisfieth not."

"This tax, originating in motives of humanity, has completely defeated its own end. While it has added that regularity, splendour, and attraction to the worship of this Idol, which it never possessed before, it has created the means of urging persons in all parts of India to undertake this journey of death, which never existed before in such regularity and extent. If this premium existed under the Mousulman government, its payment was subjected to all the oppression which characterized that dynasty, as well as to all the evasion and deceit which are the natural offsprings of idolatry. The British Government, however, bring to all their proceedings with the natives, *virtues the offspring of Christianity;* hence, on their regularity and faithfulness in paying this sum, the idol pilgrim hunter relies as safely as the peasant who brings any article of sale to their factories. If he can search out a thousand persons, and persuade them to undertake this journey from whence he is certain they will never all return, and on which but for his persuasion they would never have entered, he is as certain of receiving 300 rupees even if they be of the lowest class, 1,500 rupees if they be *nim lalls*, and 3,000 rupees if he can persuade them to enter themselves as *lall jattras*, or pilgrims of the highest class, as though he delivered bales of cloth to that amount. It happens too, that this tax on pilgrims and this premium is collected *at the very gate of Juggernaut Pooree*, the town in which the temple stands; and hence the payment of these sums to the pilgrim hunter, is prompt and immediate, beyond sums in the common course of business.

"This sum paid with British regularity and fidelity to those who search out pilgrims, furnishes a fund so sure and so vast, that it would be no wonder if a number of agents were thereby stirred up to acti-

* The Author of a pamphlet lately published in Calcutta, on "The State of Protestant Missions in Bengal," speaking of Juggernaut and Hurdwar, (at which latter place he understands a tax is levied on the pilgrims) says, "The tax imposed by Government has been alledged to have the effect of leading the natives to suppose that the idolatrous festivals, held at these places, receive *the public sanction of the supreme Authority.* To the extent to which this and similar laws are enforced, it would seem *to give the weight and authority of a political establishment to the popular idolatry.*"

on sufficient to traverse the whole of India, alluring those to undertake this pilgrimage of death, fatal generally in proportion to its distance, who would otherwise never have undertaken it. That this should have given an impetus to this work of delusion unknown under the Mussulmans, was to have been expected from the Hindoo's love of money. The natives themselves say, 'It was never thus heretofore; men never perished through seeing Juggernaut in such numbers formerly.' This is true, for there were never such *sure and abundant rewards provided for pilgrim hunters* as are now created by the operation of British humanity, regularity, and faithfulness." Friend of India, No. xiii. p 271—273.

Relative to the increase of pilgrims at Gya, Mr. Harington candidly acknowledges the fact, and refers it to the regulation of the Pilgrim Tax.—"He (Mr. Law) had the *satisfaction* of seeing that his efforts were not unsuccessful; while *great and progressive increase* in the amount of the *sayer collections* (Pilgrim Tax, &c.,) under the circumstance of diminished rates, evinces the sound, and (with regard to the pilgrims) the attractive policy of the measures he adopted."

Hamilton, in his valuable Work on Hindostan, speaking of the pilgrims at Gya, says, "The introduction of the British Police System so much confirmed their security, that *the number of these wanderers has been gradually increasing*, as will appear from the following statement of the number who received licenses to worship at Gya from the 1st of May to the 30th of April, in the successive years, viz.—

YEARS.	PILGRIMS.	YEARS.	PILGRIMS.
1798	17,670	1805	22,318
1799	21,659	1806	23,291
1800	14,560	1807	33,831
1801	22,732	1808	32,423
1802	18,964	1809	27,952
1803	23,334	1810	27,454
1804	14,190	1811	31,114

Amount of Collection of Tax on Pilgrims.

YEARS.	RUPEES.	CHARGES. RUPEES.	NET RECEIPT.
1812-13	276,890	43,450	233,439
1813-14	226,291	41,472	184,819"

Vol. i. p. 266.

From these remarks, and especially from these official documents, it appears evident that the Pilgrim Tax gives popularity to places of idolatrous resort, and induces multitudes to wander all over India to promote pilgrimages to them; unconcerned what misery they entail upon their devotees.

A third feature in this system is, *it occasions the death of many pilgrims, who die through want of what the Tax takes from them.* That thousands die of want and disease in pilgrimage is too well known. The sum which a poor pilgrim pays for admission to per-

form the ceremonies appointed at a holy place, might be the means of saving his life on his journey home; but, as is frequently the case, having expended all, or nearly all, when he sets his face homewards, he soon finds the supply of the humane scanty; want is followed by disease, disease by the desertion of his companions, and death soon lays him by the road side, unshrouded and uncoffined, to be devoured by the birds and beasts. "Much reproach against the English is often uttered among the Hindoos on account of the oppressive nature of the tax. Mr. Lacey, one of the Missionaries who went to relieve the destitute on the road to Cuttack, relates the following incident:— 'You would have felt your heart moved to hear as I did the natives say, '*Your preaching is a lie; for if your Saviour and your religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?*' It is indeed no wonder that, when the natives see a poor creature dying for want, they should reflect that the two rupees he paid as a tax, would have kept him alive; nor indeed is it a pleasing reflection to a European mind, that *these two rupees form precisely the difference between life and death to many who have perished for want on the road home.*" Friend of India, No. xiii. p. 283, 284.

From the whole, it appears that the Pilgrim Tax and Premium System is *inhuman, impolitic, and unchristian.* The inhumanity which characterizes these pilgrimages is evident. Is it not impolitic to promote them? Do they not (as one expresses it) "eternize poverty, superstition, and savage ignorance?" For Britain to legislate for idolatry, lest its institutions should grow into disuse—for her servants in India to stoop to the drudgery of superintending the collection of money from pilgrims—"a painted, pagan, semi-barbarous race;" and "last not least"—for the character of Britain to be associated with idolators in their scenes of madness, vice, and misery, is degrading to our national character, and displeasing to Him who calls idolatry "*that abominable thing which I hate.*" The general features of this system are legislation for idolatry: paying monthly stipends to its priests* (from temple lands in the hand of Government); accumulating wealth, (the Collector at Allahabad receiving 1 per cent, at Gya 5 per cent, and at Juggernaut, it is said, 10 per cent, on the amount of collections); defiling the just revenue of the country with the proceeds of a tax, in numerous cases "*the price of blood,*" and assimilating professed Christians with idolaters, till the Christian character in India is scarcely distinguishable even in the broad feature of abhoring Idols. The Hindoos in Orissa have asked me, "*Is ——— Sahab a Christian? Does Sahab read the Durmu Poostuk, or Holy Book? Do not the Sahabs go to Pooree to worship Juggernaut?*" A native, in a very obscure village, asked, "*Why should the Company destroy Juggernaut? he is their chakar, or servant.*

If Christianity be a blessing to India, this system is evidently opposed to its progress, and every principal of humanity and of Christianity demands its abolition.

Permit me to close this Section with the following energetic remarks

* I have heard of many priests at Cuttack being thus paid.

of Col. Phipps; "At Juggernaut the endowed lands are in the immediate possession of Government. The expenses of the temple are fixed by the same authority. The ruths or cars of the Idols are decorated with English woollens from the Company's stores. Not only is a heavy tax fixed on each pilgrim, leaving a balance in favour of Government, but the British Authorities collect from the pilgrims and pay the priests and attendants of the temple a very high premium for enticing Hindoos to this frightful pilgrimage. This premium, *about one fifth of the collections*, is one of the greatest means of promoting the horrid superstition. Its effect is now felt so sensibly that *the trade of pilgrim hunter* is pursued much more systematically than it was before known. It is difficult to conceive what motives could have induced the Bengal Government to adopt a line of policy so repugnant to the feelings of every Christian, and so much at variance with the sentiments of those who believe that the greatest boon which an enlightened Government can bestow upon its subjects is the dissemination of the pure light of the Gospel of Christ. The enormous premium of *twenty per Cent* to those who can delude the Hindoos to undertake what is so destructive of human life, is a very singular feature in this State policy. A political economist would probably be startled at the idea of *ultimate profit* to Government from such a waste of life and cessation of useful labour. To the Christian the whole system appears monstrous. The regular troops guard the barriers; they are placed on duty at the very gate of the temple, and the brahmuns exult in the efficient support they receive from their rulers. The priests say that for many years the superstition has not been so rapidly increasing as at the present time."

SECTION IV.

The facility and advantages of its repeal.—Confirmation of the statements.

It is presumed that the abolition of the Pilgrim Tax System would be very easy, being unconnected with cast or any ancient prejudices of the Hindoos. It is not like the suppression of Infanticide, or of the burning of Hindoo widows, though the propriety of the abolition of these dreadful customs, like the system under consideration, is perfectly demonstrable. Various important and valuable improvement have been made in the administration of the affairs of our Indian Empire, particularly in the collection of revenue, the tenure of land, the administration of justice, &c. The execution of a brahmun for the violation of the laws is a noble proof of the impartiality of British justice, and the silent approbation of it by the millions of your Hindoo subjects, an irrefragable proof how little Britain has to fear relative to every effort, dictated by justice

and humanity, for the melioration and evangelization of Hindostan.* The abolition of the Pilgrim Tax at holy places in India, would be a very popular measure; and what humane, intelligent, pious mind but must rejoice to see the evils of pilgrimage disappear from the plains of India. Britain now unconsciously supports, systematizes, and aggrandizes idolatry at some of the principal places of pilgrimage; Christianity in tears, approaches her and says, "Touch not, taste not, handle not." O my country! O ye honoured men! at whose feet lie the destinies of millions, remove your countenance from idolatry; encourage the interest of Christianity in the East, and then in these idolatrous establishments will the sentiment of the Latin poet be verified,

"Vis consili expers, mole ruit suâ." *Hor.*

The advantages of the repeal of the Pilgrim Tax, (implying that the British entirely withdraw their connexion from Hindoo temples) are evident. One of the most prominent is *the reduction of idolatrous establishment.* Colonel Phipps states, on the authority of a respectable native, that 3,000 families were connected with Juggernaut's temple. The population of Pooree is estimated at 30,000, and the inhabitants, like those of Ephesus, say of idolatry, "By this craft we have our wealth." Mr. Harington, from official documents, states the annual expenditure of the temple at 74,880 rupees. "During the Chundun and Ruth Jattras (two festivals) in 1822, embracing about two months, 40,000 rupees (or £5,000) were collected and paid over to the attendants of the temple, who had brought the pilgrims." (Col. Phipps.) Estimating the annual premium to the pilgrim hunters at 50,000 rupees, *the sum requisite to support Juggernaut's present establishment would be* 124,880 *rupees*, to meet which the endowed lands amount to only 26,818 rupees, leaving a deficiency of 90,062 rupees, which at par is £12,257. This sum has to be collected under the immediate direction of a Christian Government, and to be paid to the attendants of Juggernaut, who suffer the deluded votaries to die of want and neglect in the very precincts of the temple and the town, and then throw them out on the sands, for their bones and skulls to whiten its arid plains. Doubtless, this evil needs only to be known to be corrected. Is not the evil evident from these official documents?

The establishment of brahmuns and inferior attendants must be very considerable at Gya and Allahabad, the net receipts to Government being, according to Mr. Harington's statement, as follows, viz.

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* The influence of British Authority among the priests of Juggernaut, appears from the following circumstances in a letter of Archdeacon Corrie, written at Pooree, in 1823. "On the occasion of a partial insurrection about two years since, the Priests gave out that Juggernaut would no longer suffer the English to remain in India, and would not return to his Temple (on quitting it at the annual procession) till they were expelled; and mentioned a certain day for their overthrow. This was justly considered by the General commanding the District, as an attempt to aid the Insurgents against the Government; and he sent a private order to the Officer in charge here, that if the Idol were not carried back as usual on the stated day, he should replace him by force, and take military possession of the Temple. The Natives about the General no doubt gave notice to the priests, and Juggernaut returned before his time." Missionary Register, 1824. p. 582.

		Rupees.
Net receipts of Pilgrim Tax at Juggernaut, for	1814–15,	135,667
Ditto at Gya, ...	1815–16,	182,876
Ditto at Allahabad, ...	1815–16,	73,053
Kasheepoor, Surkuru, Sumbul, and Itawa, ...	1815–16,	5,683
		8)397,279
		£49,659
Tripetty near Madras for 1811		19,000
	Total	£68,659

These are the bribes idolatry puts into the hands of Britains for legislating in its idolatrous establishment: but double, treble, tenfold these sums are enjoyed by its priests in consequence of the celebrity of its services. Let Britain, consistently with her character, retire from these idolatrous, obscene, and bloody establishments, and would their popularity continue? At first the attendance might be considerable, but the novelty would gradually cease; and though, as in other places unnoticed by the Government, the pilgrimages might be continued, the inseparable attendants, poverty, sickness, and death, could not be so great. I have been at Bobuneswer, Munchaswer, Puramunx, and Teenaturra, places of pilgrimage in Orissa, but I do not recollect seeing a sick person among thousands of pilgrims, or a skeleton on the journey. Why such a contrast between these places and Juggernaut? The former are unnoticed by Government, and no tax is levied. The latter, as has appeared, has a vast establishment, supported and enriched at the expense of the lives of thousands!!

Lieut. Col. Franklin, in his "Inquiry concerning the site of the Ancient Palebathra" published in London 1817, speaking of the Temple of Deo Ghur in the Beerbhoon district, observes, "The celebrity of the fair (or festival) at Deo Ghur, yields to none in India. Juggernaut, in Orissa, is perhaps superior, but at Deo Ghur you are not presented with the nauseous and disgusting spectacles which are exhibited at Juggernaut and many other places in India. We could not perceive any traces of human bones whitening the surface of the earth to a considerable distance round the temple, nor did we learn that this had ever been the case." Part i. p. 81—88.

Dr. Buchanan writes, "All my way from the Chilka Lake to Madras, I did not see one skull." "*Like the other temples in the Deccan, the revenues of the temple of Ramisseram,* (between the main land and Ceylon), *are wasting away.* But Juggernaut will fall before Ramacoil or Ramisseram. I saw no human bone in the Island. Christianity in its worst shape has civilized the Deccan. All descriptions of people are more humane and intelligent than the Hindoos of Bengal." Life of Buchanan, vol. ii. p. 49.

Let Britain retire from the temple of Juggernaut; obey the divine command concerning Papal Rome, equally appropriate to pagan

establishment—"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" (Rev. xviii. 4.) and what would be the happy effects? Permit me to state it in the language of the "Friend of India," quoted above, —"Nor would that vast establishment, founded as it is on delusion, falsehood, and unfeeling cruelty, long continue in its present splendour, when *it ceased to be upheld by virtues of Christian growth.* British regularity, activity, and faithfulness, are virtues which Juggernaut's worship is incapable of producing; and without these the larger the establishment and the sum annually received, the sooner would the whole fall into ruin. Selfish and rapacious, none of the pundas in the temple would trust one another. Whatever might be the sum received one year, part of which they would probably conceal from each other, no punda would have the enterprize to expend Sixty Thousand Rupees on the Idol's establishment as a speculation for the next year's profits, of which, after all, others might deprive him. No one of them would have the activity to see that all the attendants did their duty. One would neglect to prepare Juggernaut's food and perhaps sell the articles; others would neglect his wardrobe; and others, the temple itself both within and without. And as for the pundas being at the expense of adorning his car with the finest English woollens from year to year, this would be out of the question. If they did it one year, they would neglect it the next, and *thus the temple with all its apparatus, would gradually sink into neglect and contempt.*" Friend of India, No. xiii. p. 281, 282.

Another advantage would be, *a decrease of pilgrim hunters.* These men would never travel so far as they now do to collect pilgrims were they uncertain what the pilgrims would give them for their labour. Now they know the price set upon each individual, British integrity (alas! that it should be so misemployed,) ensures its payment; and hence the number of these people traversing the country with their miserable groups. Thousands of pilgrims who have visited Pooree, execrate the oppressions practised upon them, and relate with horror the ravages of death: but the fascinations of the travelling pundas prevail upon the incredulous and superstitious, and every year (particularly the great years as they are termed) produces multitudes of votaries for this horrid pilgrimage. Let the whole system be abolished, and "The trade of the pilgrim hunters would not long continue equally gainful. Were British regularity and power no longer employed to exact from the pilgrim the premium for the pilgrim hunters, rapacious as they are, they would never be able to wring it out of them without acts of violence, which would cause themselves to be abhored, and ultimately their Idol too." Friend of India, No. xiii. p. 281.

Colonel Phipps confirms these facts: he observes, "It appears to have escaped observation, that, under the present arrangement, *the English Government collects a fund, for the special purpose of securing to the attendants of the temple so high a premium, as to stimulate their cupidity to send agents all over India to delude the ignorant and superstitious Hindoos to undertake a pilgrimage which is attended with greater loss of life than any other superstition in India, and*

which annually involves in ruin a great many families. This is the more extraordinary, as the President of the Board of Commissioners, in his correspondence with the Court of Directors, argues that the tax cannot be considered as introducing or tolerating the practice of Idolatry. The arguments used on the spot are short and plain. *The purharees and pundas will neither employ agents to entice pilgrims, nor will they treat them kindly and properly unless it is made their interest to do so.* Hindoos will seldom come, if left to themselves; and if the pilgrimage becomes unpopular, the tax will be so unproductive as not to be worth collecting. It is the opinion of the best informed persons in the province, that the dreadful scenes, which occur annually on all the high roads leading to Juggernaut, would soon cease, if the temple was placed on the same footing as numerous other places of idolatrous worship, which are left without any kind of interference on the part of Government." Miss. Regis. 1824, p. 580.

A further advantage would be *the decrease of the popularity of places of pilgrimage, and consequently a diminution in the number and deaths of the pilgrims.* A decrease in the resort of pilgrims to any place, naturally lessens its notoriety. Let the Pilgrim Tax be abolished, few will then be induced to collect pilgrims. The novelty of free ingress and egress to and from holy places, long restricted by penal enactments, may for a short time, increase the number of pilgrims, but the novelty will soon wear away; and even while it continued, the pilgrims, having no tax to pay, could better support themselves, than at present, consequently there would be less mortality. The temples of Bobuneswer, of which Mr. Sterling, in his Account of Orissa remarks, "A considerable number are still in a state of preservation, though entirely neglected and deserted;" the Black Pagoda near Juggernaut; Kalee Ghaut in the vicinity of Calcutta, &c. shew that idolatry in India possesses the principles of change, decay, and dissolution when unsupported by the ruling authorities.—The Editor of "The Friend of India" very forcibly declares, "Let the tax and the premium for bringing pilgrims be at once dropped, let all British interference with the idol, its temple, and worship be withdrawn; and it is certain this idol cannot long stand. If it did indeed, still *the reproach and the guilt of blood would be for ever rolled away from the British nation.* Virtues the growth of a Christian land, would no longer be employed to uphold the most abominable and destructive delusion. It must in future stand through virtues of its own growth, or—sink to ruin. Even the disappearance of all that order, regularity, and splendour imparted to the worship of this Idol through British interference, could not be unnoticed by the natives; and with the multitudes this would weigh in the most powerful manner. "Why have the British withdrawn themselves? What is there in the worship of Juggernaut which has made them rather chuse to give up every idea of profit thereby, than countenance it any longer? Surely this cannot arise from veneration. It must arise from the reverse." Thus would a shock be given to this destructive delusion which it has not received for ages. The mouths of the pilgrim hunters would at

once be stopped; for all they might hereafter say respecting the veneration of the English for Juggernaut, would be confuted year by year, when these pilgrims saw at the festivals that they had wholly withdrawn themselves.

"Even the delusion attached to the spot, when it was no longer guarded by British authority and vigilance, would soon cease. At present the whole weight of British authority is employed to support the deception that Pooree is a place peculiarly holy, by refusing admittance to any not authorized to enter by paying the tax, &c., and by *compelling them to leave the town as soon as their permission expires.* As these pundas would not be vested with magisterial power, however, they *would have no right to support this delusion by the arm of civil authority.* It must rest wholly on opinion; and in spite of all their endeavours, people would both enter and prolong their stay there contrary to their commands: and *thus by degrees the place itself would become too common to yield its present revenue.* Thus when left to itself, this object of idolatry would naturally destroy itself. While its worship is delusion, (in this case so exceedingly destructive), the God of truth seems to have ordained, that in the very nature of things Idol worship should contain within itself the seeds of its own decay; and to attempt to counteract this natural tendency and to support Idolatry by virtue and wisdom the growth of Christianity, seems an act which, if continued, would make us fear more for the British Empire in India, than we should fear from the combination of all its enemies." Friend of India, No. xiii. p. 280—283.

Finally, *the British and Christian character would appear in its true light, and the efforts of Christian benevolence for meliorating the state of India be more successful than at present.* Is it to the honour of Britain to collect annually about 500,000 rupees from the deluded followers of idolatry, while they are enriched who travel all over the country to inveigle them from their business and their families, frequently never, never to return? Can this view of the character of the Authorities in India appear to their honour or that of their religion? Will not the Heathen think Christianity similar to Idolatry which amasses wealth at "the price of blood?" Will not the Hindoos think highly of his idolatrous rites when he sees the solicitude of his Christian Rulers lest they should grow into disuse? It must appear incongruous to the Hindoos, to see some Europeans endeavouring to turn them from Idols, and others engaged in their festivals as if they were fellow worshippers, and concerned for the support of their establishments. The following anecdote shows the effects of European connexion with idolatry upon the native mind.

Passing one evening the large temple of Seeta Ram in Cuttack, (the endowed lands of which I suppose are in the hands of Government, and an annual allowance is made to the priests,) I caught a sight of one of the Idols, and exclaimed, "*pape! pape!*" sinful, sinful. The native who was with me asked very seriously, "Sir, is that sinful for which the Company give thousands?" (meaning rupees.) I felt confounded, but said, "Yes, it is sinful: but the Company are a long way off; they do not know every thing about this country,

&c." That this state of things must impede the progress of Christianity in India facts abundantly prove. The following extract is from the communications of a Missionary in Orissa, under date Oct., 1825: "Some of the most common arguments employed in favour of idolatry are conveyed in the following questions: '*If Juggernaut be as you say, nothing, then why do so many people come so far to see him? If Juggernaut be nothing, then why do the Company take so much money of the pilgrims at the entrance of the town?*' I asked Abraham (the Hindoo teacher) what he said when the people talked about the Company taking the people's money: he said, he replied, 'So far from acknowledging Juggernaut, the English do it to punish the people! It would be too much trouble (he says) to *flog so many people*, therefore they set up a gate and fine them!' In the simplicity of his heart the poor fellow seemed to believe this was the case, and I did not undeceive him. As I cannot honestly defend it, I always say it is a sinful practice. As there is a Providence, I certainly think the British power has more to fear from its connexion with idolatry in this country than from any thing else. A man said to me a few days ago, '*If the Government does not forsake Juggernaut, how can you expect that we should?*' These arguments discompose me more than any others; and they are urged *every day*, and, perhaps, some days, several times."

Confirmation of the above statements, showing the propriety and utility of the repeal of the Pilgrim Tax, and the discontinuance of British connexion with idolatry in India, appears important, and the following facts are most respectfully presented to your attention:—

The Church Missionary Register for 1814, vol. ii. p. 38, contains the following account, related on the authority of your Honourable Company's Officer who held the command in the adjoining district, and shows with what ease British firmness can carry any judicious measure among the Hindoos.—"About the close of the year 1801 a Civil Servant of the Honourable Company, holding the station of Collector in one of the southern provinces of the Madras Presidency, sent his peons (servants) to the great Pagoda of the Province, with orders to break the car of Juggernaut in pieces and sell the wood, as it had been the property of a rebel chief lately executed. The brahmuns remonstrated, claiming the car as the property of the god, and repulsed the peons. The Collector, however, apprised them that he should renew the attempt. On learning this, the brahmuns sent him an intimidation, and caused it to be circulated through the province, 'That if he offered such a profanation to the car of the god, holy brahmuns would cast themselves headlong from the lofty tower of the Pagoda.' The Collector sent a formal message, informing them he had heard of their vow to kill themselves, and that he and his family would attend to witness the spectacle. On the day appointed a great multitude assembled. The Collector and his family, his peons and retinue also attended. The tower over the gateway of the pagoda was the place from which the brahmuns threatened to precipitate themselves. Within a full and convenient view of the tower, chairs were set for the Collector and his family.

The decisive moment had now arrived:—the brahmuns appeared on the top of the tower, and the Collector had given the order for the demolition. The brahmuns, with loud imprecations and menacing gesticulations, endeavoured to intimidate him. They rushed repeatedly to the verge of the tower (the top of which was flat), and as often retired. But the Officer was firm to his purpose: the car was broken, and the wood ordered to be sold; upon which the brahmuns silently withdrew from the tower, and the crowd quietly dispersed."*

The Auxiliary Missionary Herald for August, 1825, published in Calcutta, contains the two following facts, demonstrating with what ease even direct attacks (a measure not contemplated in this Appeal) may be made upon the popular superstition of India by Europeans, and even the Hindoos themselves. "In June, 1824, the French Authorities at Chandernagore, (about twenty miles from Calcutta,) within the limits of whose jurisdiction a car of Juggernaut stands, prohibited its being drawn on account of the people not paying 500 rupees for the repair of the public roads which would have been torn up by its huge wheels." "A few years since there were two cars of Juggernaut at Bydpoor, near Culna, in the Nuddea district. They were kept at a short distance from the town, near an unfrequented road. From time to time several persons were missing who were never heard of again. It was at length discovered that these cars were the nests of waylayers or footpads, from whence they issued and knocked down solitary individuals for the purpose of robbing them: they almost invariably murdered them, and then took their bodies and concealed them among the wheels of the cars. The frequent occurrence of these murders occasioned great trouble to the villagers, who were bound and examined by the Police Officers, and subject to great oppressions. It happily occurred to some Hindoos of the place that as long as Juggernaut's cars remained they should never escape the trouble brought upon them by the murders committed near them, they therefore came to the determination of setting fire to them, and burnt them to the ground. The place of concealment being removed, the murders have ceased."

Great depredations are practised upon the pilgrims at Juggernaut's temple in Orissa. As they enter the town the men employed to drag the cars have been seen to come from their encampment and seize the chattas (umbrellas), clothes, &c. In the town, as they lie asleep, their money is frequently stolen from them. Within the temple what oppressions are committed must remain unknown to Europeans, as no one ever enters it. Hundreds, yea, thousands, die of starvation, exposure, &c., occasioned by the cruelty practised in Pooree. O that some of the Hindoos were wise and firm enough to destroy these cars! O that the dreadful celebrity of Juggernaut might cease for ever!

A. Sterling Esq. in his "Account of Orissa," (Asiatic Researches, vol. xv. p. 324,) shows what would be the result of leaving Jugger-

* The cars of Juggernaut and his brother and sister at Pooree (the wood for which is furnished every year by a petty Rajah,) are dismantled after the Car Festival and the wood is sold.

naut unconnected with the Government; a result almost equal to that effected by the summary steps just stated. "Generally, from two to three days are consumed in reaching the Gondicha Nour temple, where the images are taken out. Before even this period is elapsed the curiosity and enthusiasm of the pilgrims have nearly quite evaporated: they steal off in numbers, and leave *Shree Jeo to get back to the temple as he may!* Without the aid of the villagers before described* and the population of Pooree, *who hold their ground free of rent on condition of performing this service for the deity, the cars would now-a-days infallibly stick always at the Gondicha Nour.* Even the god's own proper servants will not labour zealously and effectually *without the interposition of authority; and I imagine the ceremony (of the car festival) would soon cease to be conducted on its present scale and footing if the Institution were left entirely to its own fate and to its own resources by the Officers of the British Government.*" The judgment of a Gentleman, now high in the Civil service, who had four times witnessed the great annual festival of Juggernaut, and who has been so successfully engaged in researches connected with the geography, history, and mythology of Orissa, appears of considerable weight. Happy the day for Orissa, and for myriads in India, when Juggernaut's establishment shall be "left to its fate and to its own resources by the Officers of the British Government."

Lieut. Col. Franklin, in his Work relative to "The Site of the Ancient Palibothra," notices the decay of idolatrous places when unendowed and neglected by Government. Speaking of the celebrated Mandara hill, he observes, "About a mile to the east stands the Kamdhenoo mut, which contains the figure of Kamdhenoo or parent cow of the Hindoos, well known in Sanscrit records to have been one of the fourteen ratnas (gems) produced by the churning of the ocean in the white sea; the mountain Mandara serving as a churning staff. *The temple is now mouldering fast to ruin. Near this is another temple in ruins*, which consists of large blocks of stone. To a considerable extent around the mountain are *the remains of ruined temples*, which existed in ancient times and during the splendour of the Hindoo government." Part. i. p. 24, 25.

The disposition of the Government, and of the public in India, to consider and alleviate the misery of the pilgrims is an encouraging circumstance. Reference has already been made to the relief afforded at Juggernaut in June, 1825, and the following brief extracts from the Calcutta Papers will show the public opinion concerning the propriety of abolishing the Pilgrim Tax.—

The India Gazette of October 17, 1825, contains several paragraphs relative to Juggernaut; a brief extract only is here inserted. "In the weekly Messenger of yesterday there is a most harrowing account of the miseries suffered by the poor creatures who crowded to Juggernaut, to attend the Satanic festival of the Ruth Jattra. It is humiliating to read such things. They are degrading to us as

* These are "The inhabitants of the neighbouring Pergunnah, Raheng, Lumbai, &c., whose peculiar duty and privilege it is, conjointly with the inhabitants of Pooree, to drag the ruths."

men, and derogatory to our character as Christian masters of this country. And is it possible that yearly such and similar scenes occur? That thousands perish of starvation and disease, while others are trodden to death? But do not the brahmuns fatten? Do not the wily heartless priests, who squeeze the last rupee out of the hands of the poor victims, do they not profit by the system? Yes: and they will retort a charge, that they alone do not profit by it, but we dare not pursue the subject that is fraught with 'the price of blood.' The abstraction of such vast masses of people must be very injurious to the general prosperity of the places and tracts whence they issue; unless India in general be considered as too populous. When we remember the many places that lie waste where a teeming soil would reward the efforts of the industrious, we cannot help thinking the population could be distributed more judiciously than by a long and deadly pilgrimage to Juggernaut, were the journey merely dependent upon those convictions of necessity which lead to emigration, instead of the blind zeal of a flagitious superstition."

The Editor of the Calcutta John Bull, under date Nov. 1, 1825, makes the following reference to the article on the Pilgrim Tax at Juggernaut, in "The Friend of India," No. xiii. Oct., from which extracts have been given. "We have perused with some attention an article in the last 'Friend of India,' entitled, 'Reflections on the incidents which occurred this year at the Ruth Jattra of Juggernaut in Orissa.' The subject is unquestionably of the first moment, inasmuch as the alleviation of human misery and the preservation of human life must be objects of the highest importance to every Christian and humane Government. The writer in 'The Friend of India' adverting to the fact that the *tax humanely imposed by Government to discourage the practice, has become the very means of perpetuating it,* and been even converted, by those who have a selfish purpose to answer, in keeping it up, into a proof that the Christian Government of India recognizes *the divinity of Juggernaut and believes in the virtue of a pilgrimage to his shrine as expiating sin:* he proposes, (and we certainly concur with him) to *abolish the tax altogether* and to leave the Hindoos free to go or not as they please on this pilgrimage. Nothing we are persuaded would more effectually tend to lessen this resort of pilgrims to this celebrated seat of superstition, than *the total indifference of Government as to the practice.* The tax imposed upon the pilgrims when found, as we believe it is, ineffectual as a check upon the practice ought, without delay, to be abrogated. It has been imposed in ignorance of the native character, but now a better knowledge of this character is acquired, and the natives themselves are undoubtedly beginning *to be influenced in their notions as to the value of their religious acts by their intercourse with Europeans;* it is time to change the system, and, at least, to try the effects of one directly opposed to the present, so far as levying a tax is concerned. The good people at home do not do justice to the Government of this country in the object they have in view by this tax. They maintain that it is a desire of revenue which has imposed it; and certainly, where the fact of its efficiency for that purpose is proved, this representation acquires strength by the continuance of the impost."

The Editor of the Columbian Press Gazette, remarked on the above paragraph, "We hesitate not to express our concurrence in the sentiments expressed by the Bull, on the subject of the pilgrimage to Juggernaut. There can be no reason to doubt, that the tax levied to promote the convenience of the pilgrimage, and to increase the revenue at the same time, is calculated to create an impression among the natives, that *the British Government does countenance and believe in the efficacy of such pilgrimages;* while by the European world at large it is deemed satisfactory evidence, that our chief, if not sole object, is to derive a profit from a source so polluted. The best method therefore of proving that we are not actuated by a motive so unworthy is *to repeal it at once.* It certainly has not been effectual in diminishing the number of pilgrims; and indeed, if we are rightly informed, it was never intended to produce such effects, being chiefly levied in the first instance to provide comforts for the pilgrims, and thereby (though humanely aimed at the diminution of human suffering) directly tending *to encourage the superstitious practices which caused it.*"

The Bengal Weekly Messenger, about the same date, likewise contains an article to the same effect. "We believe now, though we hear it for the first time, that the English Government maintains, *by rewarding* a set of men called pilgrim hunters, trained up by the various functionaries of the temple, to traverse the whole country, for the purpose of inducing the wretched inhabitants to undertake the pilgrimage, for what is confessedly not intended to form an item of our revenue, and almost the whole of which is expended *under British auspices*, in adorning and maintaining the Idol and its numerous establishment; thereby preserving a last refuge for that religion, which, in all other parts of our Indian territory, we are encouraging every proper endeavour to eradicate! We feel fully persuaded, that *entire neglect of Juggernaut, on our part, would in a moderate time be followed by equal indifference on the part of the worshippers:* on this principle we conceive many places of ancient superstitious reputation have now fallen into decay, though once, perhaps, as great in sanctity as the Pagoda of Juggernaut. The strongest persuasives of the pilgrim-hunters are derived from the boasted countenance of the British Government: 'that must be worthy,' say they, 'which so wise a people think fit to support; and as they gain nothing by the tax, they can be influenced in levying it for the use of the temple, only by a conviction of the power and holiness of the presiding deity.' Let the tax then be abolished; desuetude will be the consequence at last, although the first succeeding year or two may produce a greater concourse of people. Let us not assist to keep up the mystery and priestcraft of the worship; let us not, by our authority, help to maintain the splendour of the Idol, nor his reputation of that abstergent holiness, which is believed to wash away the sins of those who approach its residence, and the result will be found to answer the expectations which are so reasonably cherished."

The Rev. T. Thomason, late of Calcutta, in a letter dated Aug., 1824, writes; "The sad subject of the tax on pilgrims has been again and again brought forward. Before Mr. Harington was out of Council the subject was fully discussed; minutes were written, opin-

ions collected, and the whole is gone for the decision of the Court of Directors. Doubtless, this and other abominations will give way at length, but politicians may protract their continuance for a season." In another letter, dated Calcutta, March, 1825, he says, "Every thing has been done here in the matter of *the Juggernaut abomination and of the burning of Widows.* For this also we must wait. Having done all, we can only look to Him, who can give prosperity."

The Rev. D. Corrie, Archdeacon of Calcutta, expressed a similar opinion some years since in the Missionary Register. Referring to the subject under consideration he inquires, "Is not 'the error of Balaam,' chargeable on those who, possessing 'the visions of the Almighty,' love and receive the wages of such superstitious iniquity?"

The late Dr. Buchanan in his sermon entitled, "The Eras of Light" preached at Cambridge, July, 1810, shows his opinion of the Pilgrim Tax, and the propriety of its repeal.—"Every man who can afford it is obliged to pay a tribute to the English Government, for *leave to worship the Idol* (Juggernaut). It will give me sincere pleasure, if the further investigation of this subject, shall tend, in any degree, to soften the shameful impression which the above statement must make on the public mind. What can be compared to the disgrace of regulating by Christian law the bloody and obscene rites of Juggernaut? The honour of our nation is certainly involved in this matter. But there is no room for the language of crimination or reproach; for it is the sin of ignorance. These facts are not generally known, because there has been no official inquiry. In regard to the *Idol tax*, the principle of the enormity it is said, has never been fully explained to the Government at home. The Honourable the Court of Directors will feel as indignant, on a full developement of the fact as any public body of the nation." p. 41—44. In a letter addressed to your Honourable Court, relative to Juggernaut, May, 1813, he declares, "A Writer may be able, by the power of high embellishment; by noticing indifferent circumstances, and entirely suppressing others, to represent the Idol Juggernaut as one of 'the gay and elegant deities of Greece and Rome;' but the substance of the facts as stated by others, will remain the same. It will still continue true that Juggernaut is a fountain of vice and misery to millions of mankind; that the sanguinary and obscene character of the worship is in the highest degree revolting, and that *it will be a most happy event when our Christian Nation shall dissolve its connexion with that polluted place.*"*

G. Udny Esq. Member of Council in Calcutta, in 1806, (the year the Pilgrim Tax Regulations relative to Juggernaut were adopted by the British Government), entered a protest against some parts of the system. He suggested, what appears very exceptionable, as imparting efficient aid to an idolatrous establishment, and the powerful influence of European regulation of idolatry,—that "if the revenue of the temple were insufficient for its support, a tax should be levied to meet the deficiency, but that Government should have no direct concern with what related to the maintenance of the temple, or the pay-

* See an interesting note in "Poynder's Speech on Human Sacrifices in India." p. 230.

ment of the officers." The reason given for this line of conduct, to use his own words, was, "The making provision by law for such purpose, it appears to me, *would operate to sanction, and tend to perpetuate a system of gross idolatry, which Government is neither bound, nor does it seem becoming in it to do.*" The object of this pamphlet is to show that Britain should have no connexion with the temples of India, either in acquiring wealth from them, or in supporting or superintending their establishments; as such a connexion must tend to perpetuate a system of gross ignorance and superstition, alike opposed to human happiness and the glory of the true God.

J. H. Harington Esq. now Member of Council in Calcutta, in the latter part of the section on the Pilgrim Tax, in the third volume of his "Analysis," candidly acknowledges, "*It is evidently indecorous, if not inconsistent, that the Government of a nation professing Christianity should participate in the offerings of heathen superstition and idolatry.*" In correspondence with the writer, he stated the same opinion: "I think myself, a Christian Government ought not to derive a revenue from the allowance of this sin." And in a letter from the same Gentleman, dated June, 1825, which contained the substance of the communication to J. Blunt Esq. Commissioner of Orissa, relative to the relief of the pilgrims at the Car Festival, it was remarked, "The Court of Directors have recognized the Tax at Juggernaut as a Fund applicable to local purposes, not as a part of the general revenue of the State, and that *scarcely any purpose could be even worthy of Government except that of palliating the mischiefs which this miserable superstition occasions.*" Let the British withdraw from the temple of Juggernaut all possible connexion, the eclat of the pilgrimage will gradually cease, and its miseries disappear.

The Board of Revenue in Calcutta, Sep., 1806, thus express their opinion to Sir G. H. Barlow, Baronet, on superintending Juggernaut's temple, electing its principal priests, levying tax on pilgrims, &c.— "We think the interference of the public Officers, in superintending the general concerns of a Hindoo temple, so far from being calculated to promote economy in the expenses, to increase the reputation and prosperity of the temple, or to augment the public revenue, is likely to be attended with contrary effects. We would recommend the whole of the internal economy and management of the temple to be left entirely to the Hindoo priesthood; and that the interference of Government be confined to the levy of a duty from pilgrims, in like manner as is done at Gya and Allahabad. From the pilgrims resorting to Gya, Government derives an annual revenue of about 150,000 rupees; no interference whatever is had by the Officers of Government with the priests of the temples. With reference to the *subtantial benefits* arising to Government from the tax upon pilgrims resorting to Gya, and on the other hand to the inconsiderable receipts by Government from the temple of Juggernaut since it has been under the British Government, we consider ourselves fully justified in recommending that the rules respecting the concerns of Juggernaut's temple should be brought as near as possible to those visiting at Gya." Par. Papers relative to Juggernaut, May 12, 1813, p. 49.

In the correspondence of the Honourable Court of Directors with the Right Honourable the Board of Commissioners for the affairs of India, sentiments are expressed opposed to a considerable part of the present System at Juggernaut. "According to the Hindoo laws it may have been allowable for a Hindoo Government to interfere in the appointment of the ministers of that temple and the management of its affairs, but for our Government *to elect its priests and officers, to assume a control over the official conduct of those persons, to take the direction of its funds and the charge of preparing its annual car*, was, in the opinion of the Court to furnish to the ill-intentioned, pretexts for alarming the scrupulosity and superstition of the Hindoos in respect to their religion. The Court thinking the interference of our Government in these matters generally improper, *on the principles of the Hindoos and on our own*, and especially improper at such a time judged it right, for the prevention of such interference in future, to express their disapprobation of it. The acts of interference disapproved by the Court were specified to be, 'electing the priests of the temple, controling its ministers and officers, taking the management of its funds, or any other proceeding which would not leave the Hindoos in perfect possession of their religious immunities.' The Court beg leave respectfully to state, that they still deem it their duty to propose the prohibition of these things; and if there be any points relating to the religious establishments of the Hindoos beyond the 'care of the police, the administration of justice, the collection of a tax requisite for the attainment of these ends,' that it would be proper to specify it to the Government, instead of leaving an universal interference in all matters, without exception open to them, on the ground of securing the public tranquility; because it is to be presumed there must be some point at which the interference of a Government not Hindoo, in the religious concerns of a people so remarkably separated and scrupulous in matters of that kind, must stop. The Court intend to provide for the maintenance of the public tranquility; and humbly hope they have done so by leaving to the Magistrate 'the care of the police, and the administration of justice:' and they beg leave to offer it as their opinion, that instead of interfering by a direct exercise of the authority of Government in such matters as— the contests between different priests and different sects about the expenditure and provision of its funds; the possession and preeminence of particular images, with other questions of that nature which have already arisen, and are always likely to arise in the internal administration of the temple: it will be better to refer all such questions to the judicial determination of our established Courts, which being done, the interference of the Government for the public peace can only be necessary should the parties proceed to acts of open hostility against each other."* (Extract Let. from W. Ramsay Esq. Sec. to the Court of Directors, to G. Holford Esq. Sec. to the Right Hon. the Board of Com. for Affairs of India, Feb. 24, 1809.) These representations were disregarded, and the system as described, established. A reconsideration of the subject it is hoped will lead to the

* Parliamentary Papers relative to Juggernaut, May 12, 1813.

repeal of all kinds of tax at holy places, as British connexion with them promotes their injurious popularity.

Permit me to close this Section by quoting the sentiments of the Right Hon. the Board of Commissioners in 1808, in the correspondence already adverted to: they appear in strict consonance with the object here advocated. "It is undoubtedly desirable to avoid as much as possible the exercise of any control over the management and concerns of the temple; *as our interference in such matters cannot but be, at all times, disagreeable to the feelings and prejudices of the Hindoos; and may, occasionally furnish ground of jealousy and misrepresentation, in regard to our views and intentions respecting their religion.* The revenue which may be raised from any source of that nature, can never be an object compared with the high importance of consulting, on all occasions, the religious opinions and civil usages of the natives." Missionary Register, Dec. 1824, p. 579.

SECTION V.

Objections to the repeal of the Pilgrim Tax System answered.—Concluding address.

It may be presumed that as the anomalous nature of the system under consideration has excited the attention of many highly respectable Gentlemen, both in England and India, various objections to its repeal exist among those who possess the power of conferring so great a boon, and performing so important a service for the interests of humanity and religion in Hindostan.

The Right Honourable the Board of Commissioners, in the paragraph last quoted, propose a common objection to the repeal of the Pilgrim Tax;—"Both the taxes above mentioned (those levied at Juggernaut and Allahabad) having been established during *the Nawaubs and Mahratta Governments, there does not appear to be any substantial objection to the continuance of those duties, under proper rules for their collection.*"

In obviating this objection, I am happy in being able to use the language of the Honourable Court of Directors to the Board of Commissioners, in their correspondence relative to the British superintendence of the temple of Juggernaut. They say, "It is not our opinion, whatever the example of preceding Governments may have been, that the British Government ought to tax the Hindoos purely on a religious account; for instance, to make them pay merely for access to any of their places of devotion. We approve of the suggestion of the Board of Revenue, June 17, 1806, to confine the interference of Government at Juggernaut to the levy of a duty on pilgrims in like manner as is done at Gya and Allahabad; but the quantum of the tax ought to be fully sufficient to defray the expense incurred by Government for the establishment which it shall maintain at Juggernaut." Numerous

places of pilgrimage have no Government establishment, and it appears desirable for the decrease of the popularity of Juggernaut that his worshippers should be unnoticed by the British Authorities. In the concluding paragraph of the letter it is very justly remarked, "With regard to imposing a tax upon the Hindoos for admission to a religious privilege, when the imposer believed, as the Hindoo Government did, that the privilege was a real and solid good, it was, on his principles, allowable for him to put a price upon it; but *where the Government knew the supposed privilege to be a delusion, the Court must question the propriety of its continuing the practice, though it may be ancient;* that reason not having been deemed by our Government, in other instances, sufficient to sanction customs repugnant to the principles of justice. And, with respect to the disbursing out of the Public Treasury any thing toward the support of religious establishments, Hindoo or Mahomedan, beyond what their own endowments furnish, the Court cannot but deem the principle objectionable, and the practice to be preferred which has lately been adopted by the Madras Government, who have determined not to receive into their hands the funds belonging to such Institutions, nor to be concerned in the expenditure of them." Missionary Regis. 1824, p. 579. This reasoning appears very conclusive; and when it is known that the Hindoos argue the dignity and even the divinity of Juggernaut from the attention of the British Government to his establishment, does not the impropriety of a Christian Government, collecting a tax on the worshippers of a block of wood, irresistibly strike every intelligent and ingenuous mind?

Permit me here to mention an incident which occurred while I resided in Orissa, and which shows that some of the Hindoos consider the establishment of the Pilgrim Tax by the British, and its consequent support of Juggernaut, as a proof of the Idol's interposition. My pundit related to me that "Juggernaut appeared in a dream to the General Sahab, as he lay upon his couch, and said to him, 'Why have you not given me my *konor*, or food, as I used to have? If you do not give it I will punish you.' The General was afraid, and gave orders that Juggernaut should have food set before him as he had formerly." It is conceived this anecdote shows how the Pilgrim Tax, with its efficient aid to idolatry, ought to be viewed.

Another objection to its repeal is *the supposed protection it affords the pilgrims from oppression.* This was Mr. Udny's reason for adopting any kind of police establishment at Juggernaut's temple; as he expressed it, "to secure the pilgrims against every thing of a vexatious nature from the extortion and oppression of the officers of the temple." But is it possible to prevent the priests of idolatrous establishments from making a gain of their office? The present premium to the pilgrim hunters, being secured by Government, is claimed to its full amount; and, in addition to it, other demands are made upon the worshippers in the temple and at various places in the town: "all the resources of superstition and priestcraft are brought into active operation; and every offering, from a sweetmeat to a lack of rupees, are grasped by the officiating brahmuns with the most importu-

nate rapacity." Hamilton's Hindostan, vol. ii. p. 53. I have been informed that at Juggernaut the last act of worship, without which the whole pilgrimage is void, is to be performed under a tree in the enclosure of the temple, and that before the pilgrims are allowed to do this, certain sums are exacted from them according to the cupidity of the priest. Promissory Notes are given at Gya, and the pilgrims evidently lie at the mercy of their religious guides. The regulated premium is therefore an evil, as it promotes the trade of pilgrim hunting, the gain of which is fixed and certain; and all the official attendance of Police, Military, European Collectors, Writers, &c., must raise the place of pilgrimage very high in the estimation of the pilgrims. I have seen, at Bobuneswer, 15 or 20,000 pilgrims at a festival, but I saw no police—heard of no tax—witnessed no sickness or death: on the second or third day of the festival, most of the people, except a few of the adjacent villagers, had returned to their peaceful homes, and idolatry there, even without coming in direct contact with Christianity, is going to decay, its temples mouldering to dust, and the jungle covering them from the eye of the spectator.

As a proof that no regular system is or can be adopted to protect the Hindoos from oppression, allow me to present the following extract from a recent communication of a friend in Orissa, dated Ganjam August, 1826, "A native told me he had been to Juggernaut a few days ago; that his personal expenses on the road were two rupees. The tax was two rupees, six annas; two rupees went for food for the blocks (Idols); three rupees were taken by the pundas, besides two pice here and two pice there in different parts of the temple.* A man in another place, told me that he did not pay the tax, pretending to be very poor; and that his last journey cost him about five rupees: the expenses he said differed according to people's circumstances, for the same journey would cost some fifty rupees. I inquired how the pundas knew what to expect, and he replied, some of them would come and stay *two or three months* in such a place as Ganjam, by which means they became acquainted with people's circumstances." The endowments of temples are unavoidably exposed to embezzlement by the avaricious attendants. The annual expense of Juggernaut's temple (including the premium to the pilgrim hunters) can be little less than 125,000 rupees, while the proceeds of endowed lands are about 25,000 rupees; the deficiency, a lack (100,000 rupees, £12,500), has to be provided for by the tax. Men of property and rank visit Juggernaut on pilgrimage, and we may cease to marvel at the popularity of this temple, when it is considered that in the expenditure of these vast sums such opportunity is afforded for the accumulation of wealth.

The following facts may serve as a specimen of the conduct of the immediate attendants of Idols. "Krishnoo Vusoo gave to the temple

* Bhadrinath near the sources of the Ganges is a place of pilgrimage. "There are many springs having each their peculiar virtue and names, which are turned to good account by the brahmuns. In going the round of purification the poor pilgrim finds his purse lessen as his sins decrease, and the numerous tolls levied on this high road to paradise may induce him to think, that what is reputed the straight path is not the cheapes." Hamilton, vol. ii. p. 647.

of Juggernaut (near Serampore, Bengal,) an immense car, which could not cost less than 4 or 5,000 rupees. He also added an allowance of six rupees a day for the expenses of the worship of this Idol. Gourn Mullick, a goldsmith of Calcutta, (who gave the interest of his mother's weight in gold to different temples!) added six rupees more to the daily offerings of this temple. These two benefactors perceiving that *the brahmuns of the temple, instead of expending these sums in the offerings to the god and in alms to strangers, applied the greater part of it to their private use, reduced the six rupees to one rupee four annas a day.* To extort more money from the donors, the brahmuns at two succeeding festivals prevented the car proceeding to an adjoining temple, in which the donors were interested, pretending that the god was angry with them for their parsimony, and would not go." Ward's View, vol. ii. Intro.

A third objection to the repeal of the tax, and a vindication of its propriety, is, to use Mr. Harington's words in his "Anylisis," "The Court of Directors (in a letter dated October, 1814,) intimate that *they do not consider the tax on pilgrims a source of revenue, but merely as a fund for keeping the temple in repair.* The Vice President in Council adverting to the probability of the net receipts exceeding the amount required for the repairs of the edifice, directed that the surplus should be applied;—*to the repairs of the temple and other local purposes; the completion and repair of a public road from the vicinity of Calcutta to Juggernaut Pooree, commenced on a donation for this purpose by the late Raja Lookmoy Roy; and to any other purpose connected with the temple of Juggernaut.*"

To this reasoning Colonel Phipps, in his account of Juggernaut, adverts. He says, "In the year 1814 the Court of Directors declared that 'they did not consider the tax on pilgrims as a source of revenue.' There is, however, some inconsistency in this: for what purpose is this tax levied? Is it intended as *a fund to encourage idolatry?* The truth is, a small part, *one fourth*, or *one third** is appropriated *to purchase the holy food*, and to defray the other expenses of the temple, but the remainder goes into the Treasury. It is sometimes said that the surplus is employed for making a new road in the district. But nothing can be more self-evident than the fact, that the Government must consider a good military road, connecting the Madras Provinces with those of Bengal, as a measure of primary importance, and which could not fail to be attended to, if there had never been a temple at Juggernaut Pooree. In 1810, Raja Loomoy Roy, a prudent Hindoo, offered to contribute 150,000 rupees towards making a good road to Juggernaut, to be designated by his name. This very liberal offer was accepted, and the road is now constructing, but this contribution would have been a sufficient inducement to undertake any public road; much more one so much wanted, if the Pilgrim Tax had never been thought of." As it respects the proceeds of the tax at Gya and Allahabad, they are, with some small deductions, put into the Public Treasury. The gross collections at Gya in 1815—16 were 229,805 ru-

* This must refer to the principal years when the pilgrims are numerous. Some years the expense of the establishment nearly equals the proceeds of the tax.

pees, deductions (including 26,000 rupees to a native Rajah) 46,929, net receipts 182,876 rupees. At Allahabad, in the same year, the gross collections were 79,779 rupees, deduct charges and commission, 6,726; net receipts 73,053 rupees. It is earnestly hoped that when the injurious tendency of this system in perpetuating superstition, immorality, and misery, is known it will be promptly abolished. Without resources the popularity of idolatrous establishments must gradually decline, and surely no Christian can wish them more support than their own votaries afford.

The most common and most plausible objection to the repeal of this system is, *the supposed increase of pilgrims that would result from it.*

The late Dr. Buchanan, in his letter to your Honourable Court relative to Juggernaut, in 1813, in reply to C. Buller Esq. M. P. observes, "Mr. Buller would maintain the proposition that the imposition of the tax diminishes the number of pilgrims; but the events of the last year render this proposition very questionable. Mr. B. would place the policy of the tax on a *new ground,* namely, 'the diminution of the number of pilgrims, and the consequent prevention of famine and death.' Unhappily for this argument, it is a well known fact, that, while the temple was under the native dominion, when *the tax on admission was higher than it is now*, and when a dicipline was observed among the people which we should not think right to exert, the concourse of pilgrims was yet immense; in peaceable times incredibly great: and the consequent evils were in the necessary proportions." In 1804 and 1805 the English Government levied no tax, the priests made every exertion to profit by this unexpected state of affairs, and the attendance of pilgrims was very great; the loss of lives it is said was very considerable, and there can be little doubt that something like a famine must have prevailed. On these circumstances Colonel Phipps remarks, "This amazing number of pilgrims had evidently arisen from circumstances not likely to occur again; and it is probable that, if Government had happily persevered in avoiding all interference, *the novelty and great attraction would soon have worn off*, especially if the pilgrims had been protected from the rapacity of the priests: the trade of pilgrim-hunters would have been unprofitable, and no man would have felt any inclination to employ hundreds of agents to entice Hindoos to undertake such pilgrimage." Miss. Reg. 1824, p. 578—581.

Hamilton, in the preface of his Work on Hindostan remarks, "The Hindoos, in establishing their places of religious pilgrimages, have always shown a predilection for places near the sea, the sources and junctions of rivers, the tops of remarkable hills, hot springs, caves, water-falls, in short, any natural phenomenon the access to which was difficult or dangerous. Of late years a great many of the holiest fanes have had their reputation for sanctity tarnished, in consequence of their having been frequently visited and examined by Europeans, but more especially by the improved system of internal police *which has abstracted all mystery from the journey, and rendered the pilgrimage too easy to be meritorious.* The following places still retain a considerable portion of their original celebrity which *must be expected however*

annually to diminish; viz. Juggernaut, Benares, Gya, Allahabad, Tripetty, Dwaraca, Somnauth, Ramisseram, Brindabund." &c. Vol. 1. p. 28.

The writer of the article in "The Friend of India," very forcibly advocates the same opinion; "The interference of a Christian Government, in the worship of an Idol temple from motives of humanity, has unhappily *increased the fame of the Idol, and the scenes of death which inevitably follow the annual pilgrimages.* Hence, if the Hindoo system in general be languishing, its temples falling into decay, and its absurdities sinking into contempt, as light pours in upon the native mind, still *the pilgrim system,* the most fatal part of it, has received an unnatural impetus and in its destructive effect among the Hindoos was perhaps never exceeded. *A British Government levying any tax on access to a temple or a place, the sanctity of which is built wholly on opinion, must inevitably tend to raise the fame of these places of imagined sanctity, and increase the crowd of visitors, unless it be sufficiently heavy to operate as a prohibition.* The present tax, cannot act in the nature of a prohibition. While to a rich Hindoo, *ten rupees* is a small sum when paid to obtain that sight of his god which is to obliterate the transgressions of a whole life; two rupees, (six annas) to a poor man, who has made up his mind to a two month's journey, only *enhances the merit of this journey by adding to its difficulty.* It by no means renders it impracticable; although to pay anything for a sight of their god to any one except to those who seal to them the unknown benefits of this act, they deem a species of religious oppression, which they had no right to expect from Christians, whatever they suffered under the Mussalman dynasty." No. xiii. Oct. 1825. p. 270, 271.)

The injurious tendency of the British Regulations relative to the Suttee in India, has been acknowledged by many of the Magistrates; and is not British superintendence of the temple of Juggernaut equally pernicious? "*The official attendance of the darogah stamps every regular Suttee with the sanction of Government; and I must humbly submit that authorizing a practice is not the way to effect its gradual abolition.*" W. Ewer Esq. Act. Sup. of Police, Calcutta, Nov. 1818, Par. Papers on Suttees, 1821. p. 229. "The police officers are ordered to interfere for the purpose of ascertaining that the ceremony is performed in conformity with the rules of the shastras, and in that event to allow its completion. *This is granting the authority of Government for the burning of widows; and it can scarcely be a matter of astonishment that the number of sacrifices should be doubled when the sanction of the ruling power is added to the recommendation of the shastra.*" H. Oakley Esq. Hooghly Dec. 1818, Par. Papers as above p. 236. "It can hardly be doubted, but that *the necessary presence of the police officers of Government at these immolations, stamps on them the character of strict legality,* and seems to afford that degree of countenance on the part of Government, which must produce an evil effect." J. F. Petty Esq. Southern Concan, Par. Papers, p. 218. "If this mode of issuing orders under the sanction of Government to regulate Suttees, is continued, *the practice will take such deep root*

under the authority of the supreme power, that it will be impossible to eradicate it. The usage will be much more likely to fall into disuse under a total neglect on the part of Government." C. Smith Esq. Second Judge, Calcutta. Par. Papers, 1825, p. 148. The Honourable the Court of Directors, in a letter to the Governor General in Council, dated June 17, 1823, declare "To us it appears very doubtful (and we are confirmed in this doubt by respectable authority) whether the measures which have been already taken have not tended rather *to increase than to diminish the frequency of the practice.*" (Suttees). Par. Papers, June 1824, p. 45. From a parity of reasoning, it appears natural that British legislation of the temple of Juggernaut, and connexion with other temples in India, must tend to promote their celebrity, with all the evils and miseries connected with them.

The probable increase of pilgrims, on the repeal of the present system, would be temporary. Let the premium for collecting them be discontinued, and their number would certainly decrease. This is Mr. Harington's opinion relative to the travelling priests of Gya, of whom he says, speaking of the pilgrims, "*Who but for them would probably never have visited Gya.*" This position, the natural influence of certain or uncertain gain inducing the pundas to seek pilgrims or not, is so evident that it is presumed it must have been overlooked in the supposition, that the repeal of the Pilgrim Tax would increase the horrors of pilgrimage. The existence and powerful influence of the premium for collecting pilgrims appears to be but little known, and it is presumed that as soon as its injurious tendency is recognized, it will be discontinued. Supposing the number of pilgrims to be increased at Juggernaut, Gya, Allahabad, &c., on the British retiring from these idolatrous establishments, (a very improbable circumstance, when so much of their present *eclat* would vanish), the poverty and misery of the people would not be so great; the tax must tend to beggar the pilgrims, and sickness and death follow hard upon the heels of poverty. It is easy to confer this boon relative to the temples in India,—"Let them alone:" yet it is very important. They cannot stand opposed by science and true religion, and shall Britain defile her hand by supporting their tottering ark? "Will ye plead for Baal? will ye save him? If he be a god, let him plead for himself." Jud. vi. 31.

In this concluding address I feel tremulously alive to its issue. So deeply am I impressed, from occular demonstration at the temple of Juggernaut, of the evil of the Pilgrim Tax System, that might I be the unknown yet honoured means of promoting its repeal, I should rejoice on that account alone, that I had been to India to the latest period of my life. How shall this service for the interests of humanity and of Christianity be accomplished? Could it be obtained prostrate at your feet, it should soon be done. But as Zeno said to Crates, "there is no retaining a Philosopher but by his ears:" Statesmen and Legislators must be convinced of the propriety of measures, strenuously urged for their adoption. This has been attempted in a temperate, and respectful manner. Let the prominent features of the system here discussed be calmly considered and the successful issue of this appeal appears certain.

The *evils and miseries of superstition* apparent in the pilgrimages of India are appalling to every intelligent, humane, and pious mind. Probably half a million of people annually visit Juggernaut, Gya, and Allahabad, (and in some years a much greater number), but how many hundreds, not to say thousands, of these unhappy people never survive the horrors of pilgrimage! I have seen the pilgrims of Juggernaut lie upon the sands of the river at Cuttack; and, at Pooree I have seen the dogs and birds devouring them; and with my own hands (the Hindoos refusing to touch the cot upon which the dead body lay) assisted in burying them. In the whole route of the pilgrims, thousands lie here and there a prey to birds and beasts; and their bones, especially their skulls, whiten the fields, roads, and banks of rivers. Like a pestilential stream they carry disease, especially the cholera morbus, through the province of Orissa, and thus misery and death mark their course.* It cannot be for the gain of this unhallowed system at Juggernaut that it is continued. The annual revenue of Cuttack is stated by Mr. Sterling to be 3,000,000 rupees, and the net revenue of Juggernaut's temple to the British Government, in 1815—16, was 11,147 rupees. For other years the summary from Mr. Poynder's Speech (page 17) may be consulted. In what view does such a sum appear when its source and the misery and death occasioned by its collection are considered. The Editor of the "Friend of India" declares, "We are fully convinced, when all the effects arising from the close contact with this abominable idolatry, into which a misguided humanity has led the British nation, are thoroughly weighed, no one who reflects, that the surplus of the tax from year to year applied to the completion of the great road in Orissa, (the only public object to which this surplus is appropriated), on the yearly average, *can scarcely double in the number of rupees it contains, that of our Hindoo fellow-subjects who perish annually in the course of the journey*, can refrain from wishing, that Britain were completely disengaged from this scene of idolatry, deception, and death."

Let the *character* of this system be duly considered. Hamilton, in his account of Travancore, states among the items of revenue, *a tax on Christian festivals.* (vol. ii. p. 310.) How do Christians approve of a Hindoo Raja taxing their "solemn assemblies?" and how may we suppose Hindoos approve of Christians taxing their idolatrous festivals? It cannot be the love of wealth that perpetuates this system in India. The Calcutta John Bull justly spurns such an idea;—"We cannot for a moment imagine, as the India Gazette appears to do, that the practice is kept up at Juggernaut merely because it is a source of revenue to Government. *It is much too scanty to be worth the establishment necessary to the collection of tax on pilgrims;* and were it *ever so prolific*, we do not believe that on this considera-

* "The population of Ramnad, (situated about 123 miles from Cape Comorin), was in 1812, 13,481, of which number 2307 died of fever between Dec. 1812 and Feb. 1813. This great mortality was by some attributed to *an infectious fever introduced by the pilgrims of Ramisseram:* by others to the remote and immediate effects of scarcity or rather famine." Hamilton's Hind. Vol. 2. p. 475. Pilgrimages are a curse to a country.

tion alone such an office as Collector of the Pilgrim Tax would be found one month in the Catalogue of Civil appointments. On this point we think two opinions cannot be entertained; for surely, in a Christian Government, having the means and satisfied of the policy of drawing its revenue *from no source that would perpetuate the horrors and cruelties of superstition*, the tax now collected at Juggernaut would not continue another day." (Oct. 20, 1825.) What is the cause of the continuance of this system at Juggernaut and other places in India? At Juggernaut it is stated to be *to keep the temple in repair and make a good road to it.* But this lies open to great opprobium. Why tax is levied at Gya and Allahabad is not stated in Mr. Harington's "Analysis," except it be that it was practised by the preceding Government. But can Britain in this manner follow the steps of the Mahometan dynasty with consistency? The most common and plausible reason for the Pilgrim Tax is, its supposed discouragement of pilgrimages. But this idea is incorrect:—"On the very face of the subject it might have been seen that, unless such a tax by its weight amounted to *an entire prohibition*, it must operate, as all opposition to religious opinions has done, *to bring its object into higher and more extended notice.* That this would be the case here, was the natural consequence. Among the Hindoos the British nation necessarily sustains a far higher character for knowledge than did the Mahometan dynasty. Hence the moment *they* thought this imaginary benefit worth taxing, it acquired a value in the eyes of the Hindoos which it never possessed before." Friend of India, No. xiii. p. 278.

The present system of British connexion with idolatrous establishments in India, must *tend to perpetuate them.* Is it desirable to see India for generations to come "bowing before her idols—trembling at the phantoms of her own imagination, and in the undisturbed possession of a religion of 'pollution and blood?'"* But shall Britain be seen officiating at these temples; having presented *Sirkaree Bhoog*, or Government offering to Juggernaut; giving a premium to pilgrim hunters; and amassing wealth, cursed with the blood of the deluded pilgrims? Forbid it Heaven!—Yet at this day every rising sun in India beholds this incongruous, inhuman, and unchristian procedure. These things should be known and felt. And can they be known without being abolished!

The *impropriety of this system* has excited much attention of late. The Marquis Wellesley, it is well known, would not consent to the taxation of Juggernaut's temple. In the succeeding administration Mr. Udny, as has been seen, objected to the perpetuating this system of gross idolatry by legislative enactments. The late Dr. Buchanan, who visited the temple of Juggernaut in 1806, spoke in very strong terms of the anti-christian and inhuman nature of this system. Before I was compelled by indisposition to leave India in Nov. 1825, the subject had excited much attention there: and in a letter received from the Rev. T. Thomason, dated Aug. 1827, he says, "Nothing was done in the matter of Juggernaut when I left Calcutta. Certain discussions took place in Council, which terminated in no particular

* "Grimshawe's Appeal to British humanity in behalf of Hindoo Widows." p. 27.

result: nothing was published, and the written documents could only be seen by calling at the India House and obtaining the perusal of them from the Secretary." Surely these discussions will be resumed, and this injurious system abolished. Britain is doubtless a benefactor to India, and it is by the influence of this character that she maintains her empire over the millions of Hindostan. A Missionary in Orissa, speaking of human sacrifices in India, says, "Abraham (the native assistant) intimates, that where the English Government prevails it makes a great difference. Under the Native Powers, scarcely any person went about without a knife or dagger. 'Why,' said I, 'do they not thus go about now?' He replied, '*Take—Hang!*' 'Who would take and hang?' to which the reply was, 'Judge—Collector!' If I thought the British Government in India wanted an advocate before the House of Commons, I would send such a man as Abraham to depict a Native Government, in language by no means the less touching because it is broken English."

The measure here advocated is of a *popular nature.* The Editor of the "Friend of India" observes, "In wiping away for ever this foul reproach from the British name, there is every thing encouraging relative to the natives. *Nothing could be more popular among them than the removal of this unproductive tax on their sacred places.* While they submit to it, they by no means approve of it. Let the tax be abolished, and this scene of delusion left to its own authors for support; and while the British name in India is for ever freed from one of its deepest stains, this mass of idolatry and deceit will in time *sink with its own weight.* We are well aware that nothing delays this step so much as the humane though groundless fear that this would increase the evil, by causing a greater influx of pilgrims. This fear however is without foundation. The influx might be greater the first year or two, but in the present state of increasing light, this influx could not long continue." (p. 283. 278.) I have conversed with many upon the subject of this Pamphlet, and the circumstance of Britain supporting the dreadful superstition of Juggernaut, and paying a premium to the collectors of pilgrims, to use the expressive language of Scripture has made "the ears of every one that heareth it to tingle." What I have seen and heard, I feel an imperious duty to make known; and to whom should it be known but to the Noblemen and Gentlemen connected with the Honourable East India Company? I trust the subject will excite that attention which it so justly demands, among those who hold in their hands the destinies of the millions of India. Let Britain stand at a becoming distance from idolatry; let her "shake her hands from holding bribes," the gains of Idols; let her facilitate the progress of Christianity in the East, till "the Idols He shall utterly abolish" and "there shall be but one Lord and his name one." "Thus India emancipated through our instrumentality, from the yoke of a cruel superstition, and admitted to a fellowship in the peace and hopes of the Gospel, will recognize in Britain, no longer a conqueror, to whom she is bound by the terror of our arms, but a benefactor indissolubly endeared by the triumphs of our mercy."*

* "Grimshawe's Appeal." p. 28.